

COMPARING AND CONTRASTING THE THEOLOGY AND PRACTICES
OF PENTECOSTALISM AND REVIVALISM IN JAMAICA

A THESIS-PROJECT
SUBMITTED TO THE FACULTY OF
GORDON-CONWELL THEOLOGICAL SEMINARY

IN PARTIAL FULFILLMENT FOR THE REQUIREMENTS OF THE DEGREE
DOCTOR OF MINISTRY

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MAY 2019

I dedicate this doctoral thesis to the memory of my mother, Evelyn Beckford, who, although being an Anglican, supported my acceptance of Pentecostalism. This was manifested in her firm beliefs in the manifestation of the Holy Spirit.

To my wife, Andrea Beckford, who supported me all the way serving as my torchbearer and proof reader. To my daughters, Jody-Ann Beckford and Jewelle Beckford, who served as cheerleaders and gave technical support.

I dedicate this thesis to them with much love and gratitude.

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ACKNOWLEDGMENTS

Three years ago I embarked on a journey that was challenging and demanding but fulfilling and rewarding. Today I would like to express sincere gratitude to some persons who were facilitators, torchbearers, and cheerleaders on my journey.

Special thanks to Bishop Dr. Clayton Martin and his wife, Dr. Sonia Martin, who were instrumental in establishing a Gordon-Conwell consortium for the Church of God of Prophecy (COGOP) ministers in Jamaica. Bishop Winston Leith supported the vision and placed me in the Leader of Leaders track, which catapulted me into the Doctor of Ministry program. Thanks to Sis Kathy Osborn from the Accredited Ministry Development COGOP International Offices for timely information and guidance.

The work of the Doctor of Ministry office at Gordon-Conwell Theological Seminary must be commended as they facilitated the process through residencies and ensured timely dissemination of information. Special mention must be made of my mentor, Bishop Dr. Hector Ortiz, and his wife, Sis Dolly Ortiz. Dr. Ortiz served as mentor and supervisor, offering timely academic advice and sharing his priceless wisdom. Thanks to Dr. Eldin Villafane for being a great professor and second reader; your guidance and instructions were invaluable.

Linda Triemstra Cook, my gracious editor, your diligent professionalism is greatly appreciated. My family provided the right atmosphere for studying and assumed various roles so I would be able to complete this aspect of my life. I thank also my church family, the Church of God of Prophecy family in the region of Hanover and St. James, Jamaica; especially Hopewell, Barrett Town, and Knockalva, the churches I led during my studies. I owe you a debt of gratitude for your love,

prayers, and support. You showed great understanding during my absence to attend residencies.

Finally to my friend and brother Wayne Webb, who was my cheerleader and accountability partner keeping me on track in meeting deadlines. God bless you all.

LIST OF ABBREVIATIONS

COGOP

Church of God of Prophecy

ABSTRACT

Pentecostalism and Revivalism are two religious movements in Jamaica which have their roots in Africa. Pentecostalism developed locally with American influence while Revivalism was developed in Jamaica with African retentions. Due to the fact that both religious groups appear similar in worship style and manifestation of the spirit, many Jamaicans assume that they are one and the same. This research seeks to compare and contrast the theology and practices of Revivalism and Pentecostalism in Jamaica in order to reduce confusion.

While Pentecostalism is similar to Revivalism in worship style, the doctrinal beliefs are different. Pentecostalism is monotheistic, embraces divine healing, and emphasizes baptism for salvation. Revivalism is polytheistic, embraces the spiritual healer, and practices baptism for cleansing and healing in addition to the use of animal blood.

This research was driven by four major questions which were answered by data collected through questionnaires and a focus group consisting of pastors from both movements who were randomly selected. The findings revealed that a large percentage of Jamaicans still believe that Pentecostalism and Revivalism share a similar theology; hence they were not aware of the doctrinal differences.

Due to the obvious lack of information about the theology and practices of both movements, it is important that they continue to engage their leaders and congregations in theological studies, embrace the manifestations of the Holy Spirit, and teach divine healing through the atonement of Jesus Christ. Therefore, this research has proven that although both movements have similar manifestations, there are sharp differences in theology.

CHAPTER ONE

STATEMENT OF THE PROBLEM AND SETTING

Christianity is the dominant religion in Jamaica with the major portion of the population subscribing to Protestant Christianity. The Protestant arm of Christianity, however, is dominated by two religious movements which have their roots in Africa and are sometimes described as Afro religious sects or African religious retentions. The religious groups being referred to are Pentecostalism and Revivalism. Both movements have African roots and appear similar in their religious expressions and practices. This has led to a problem of confusion in some quarters, although there is a sharp difference in theology and practices. This research then seeks to examine the theology and practices of Pentecostalism and Revivalism as manifested in their religious expressions in an effort to reduce confusion among Christians and other observers.

The Pentecostal movement is Christocentric in its doctrines, beliefs, and practices; therefore Christology is said to be the centrepiece of its theology. Revivalism, by contrast, is an expression of syncretism that has a mixture of Christian practices combined with African religious retentions and is expressed in two modes, that of Pukkumania and Zion. Pukkumania is very strong in African practices and incorporates some Christian practices while Zion operates like a church and incorporates some African practices.

These practices are a result of the millions of Africans who were brought to Jamaica as slaves from as early as the fifteenth century. They were not allowed to attend the churches of their slave masters; hence they developed an indigenous religion combining African ancestral beliefs and incorporating Christian practices.

According to D. M. Stewart, African people have been agents of their own religious ritual and theological formation.¹

This research seeks to compare and contrast the theology and practices of Pentecostalism and Revivalism in Jamaica, while highlighting the Christocentric approach of Pentecostalism and its impact on Revivalism. According to Glazier, Jamaican Revival cults arose from a redemptive movement, the Great Revival of 1860 to 1866 in which an institutionalized syncretism was established between missionary Protestantism and the slave religion of African retentions. Revival cults are an ecstatic religion in that they focus on such “manifestations of the Spirit” as possession, trance, omens, prophecy, speaking in tongues, visions, and healings.²

Glazier went on to define Pentecostalism as a Christian sectarian movement of a fundamentalist and salvationist orientation which focuses on religious experience, evidenced characteristically in glossolalia (speaking in tongues) and a conversion experience or spiritual rebirth. Jesus is its “key” deity and the New Testament, the primary source of doctrine.³

My aim in writing this thesis-project is to examine the theology and practices of both Pentecostalism and Revivalism in Jamaica and identify their similarities and differences. The project will examine why it was not difficult to embrace Pentecostalism and aspects of Revivalism at the same time. However, on closer examination one would discover that there are sharp theological differences. While external expressions of both movements are similar as it relates to dancing, singing, and drumming, they have different emphases. Pentecostalism places much more

1. D. M. Stewart, *Three Eyes for the Journey: African Dimensions of the Jamaican Religious Experience* (Oxford, England: Oxford University Press, 2005), 64.

2. Glazier, ed., *Perspectives on Pentecostalism: Case Studies from the Caribbean and Latin America* (Washington, DC: University Press of America, 1980), 29.

3. Glazier, *Perspectives on Pentecostalism*, 29.

emphasis on the conversion experience than does Revivalism. God and the angels are the key deities of Revivalism, while Pentecostalism is Jesus-centric and has a salvation orientation.

What Is Pentecostal Theology?

There are many scholars who suggest that Pentecostalism does not have a structured theology, because classical Pentecostals did not attend Bible colleges; hence their interpretation of the Bible is literal and leaves much to be desired when it comes to hermeneutics.

According to Calvin Smith, it is important to focus on Pentecostal pneumatology (theology and work of the Holy Spirit) and eschatology (theology of the end times), together with the outworking of these two broad areas of systematic theology, including manifestations of the Spirit, the timing and nature of the kingdom of God, and its impact on Pentecostal evangelism and social engagement.⁴

In essence Pentecostalism has a strong focus on the role of the Holy Spirit and the second return of Jesus Christ. One can safely say that Pentecostalism does have a theology and it conforms in many respects to systematic theology because the theology of Pentecostalism is heavily influenced by John Wesley and Methodism. This is very important to bear in mind because Pentecostalism came from the womb of the Holiness Movement. In addition there is emphasis on personal salvation from a personal God (Jehovah) who offers divine grace and the forgiveness of sins. This is

4. Calvin L. Smith, ed., *Pentecostal Power and Expressions: Impact and Faith in Latin American Pentecostalism*, Global Pentecostal and Charismatic Studies (Leiden, the Netherlands: Brill, 2011), 181; obtained from the Copyright Clearance Centre, Danvers, MA, 2010.

wrapped up in the message of the gospel or “Good News” which all humanity are free to receive. There are other beliefs and practices that Pentecostals observe.⁵

Smith continues to make the point that Pentecostals are evangelical in their theology. He states that evangelicals emphasize actions as well as beliefs, such as sharing their faith with others so they too may be saved, Bible reading, prayer, and holy living. The Bible is interpreted literally and represents the final authority in all issues of faith and practice.⁶ Pentecostal theology is predicated on the principle of *sola Scriptura*, which means “Scripture alone,” nothing more and nothing less. They accept the Bible as the undiluted Word of God, and no individual should give any decree which is deemed equal to the Word of God.

The scholar David Bebbington’s famous quadrilateral encapsulates these beliefs and activities through four defining core themes of Evangelicalism: crucicentrism (centrality of the cross and the gospel of Christ); Conversionism, Biblicism, and Activism.⁷ These core themes are foundational to the Pentecostal movement; however, most important is the strong emphasis on the work of the Holy Spirit which has given the movement its distinctive. The centrality of Acts 2 is the bedrock of Pentecostalism: the Spirit was given to believers on the day of Pentecost; hence this is seen as a second act of grace distinct from and subsequent to salvation. This outpouring is called the baptism of the Holy Spirit with the evidence of speaking in tongues (glossolalia).

Smith contends that this doctrine is the defining feature of the Holiness Movement from which early Pentecostals originated. Spirit baptism is accompanied by signs, wonders, and supernatural spiritual gifts. Particularly important is an

5. Smith, *Pentecostal Power and Expressions*, 182.

6. Smith, *Pentecostal Power and Expressions*, 182.

7. Smith, *Pentecostal Power and Expressions*, 182.

emphasis on miracles, divine healing, and especially glossolalia (speaking in tongues) because Acts 2 records the disciples miraculously speaking in other languages upon receiving the Holy Spirit.⁸ This outpouring in the book of Acts is seen as the first outpouring of the Spirit; the birth of modern Pentecostalism was the “latter rain” that is the eschatological outpouring expected during the end times. This is seen as the prophetic fulfilment of Joel 2 as we anticipate the second coming of Christ.

African Roots of Pentecostalism and Revivalism

Both Revivalism and Pentecostalism originate from black African roots and therefore are known for certain characteristics. They are essentially the religion of the masses and the poorer classes. Pentecostalism in North America was founded by William Seymour, a black preacher and son of a former slave. Similarly, it was founded by descendants of former slaves in Jamaica as a response to racism, segregation, and oppression. The blacks could not attend the white churches due to segregation laws; hence strong black uneducated leaders emerged to allow the people an avenue of religious expression. This saw the evolution of a combination of African practices with an infusion of Christian practice.

Walter Hollenweger makes the case for the black roots in Pentecostalism; he outlines some factors that describe the black roots of Pentecostalism. He describes orality of literature; narrativity of theology and witness; maximum participation at the levels of reflection, prayer, and decision making; and therefore a form of community that is reconciliatory. There is the inclusion of dreams and visions in personal and public forms of worship; these function as a kind of icon for the individual and the community. He further states that there is an understanding of the body/mind

8. Smith, *Pentecostal Power and Expressions*, 183.

relationship that is informed by experiences of correspondence between body and mind, the most striking applications of this insight being the ministry of healing by prayer and liturgical dance.⁹

Similarly Revivalism is a syncretistic Afro-Christian cult which was the core religious tradition of the Jamaican masses from 1860 to the Second World War. It came to be an avenue for social, religious, and psychological expression for the poor who were the descendants of African slaves. After emancipation local community leaders emerged as Shepherds and Captains of Revival groups calling upon God to deliver them from social and economic oppression while seeking the intervention of African ancestors for wisdom and advice.

This is done by invoking the spirit of the dead, ancestral worship, folk medicine, and healing through the medium of drumming, singing, dancing, and spirit possession. This was developed during slavery as a means of keeping in touch with Africa, the motherland. However, slaves were not allowed to meet, and African expressions were suppressed. The Great Revival of 1861 legitimized many of these groups and allowed them freedom of expression.

Jamaican Pentecostalism versus Revivalism

It is interesting to note that Jamaican Pentecostalism is not homogeneous, and so there are doctrinal and theological differences between the two broad groups of Pentecostals in Jamaica. The main point of doctrinal difference between the two main groups is the Trinity or the Unity of God.

Austin-Broos makes the point that the world of Jamaica's Pentecostalism is divided between Trinitarians and Unitarians. The latter maintain that the apostolic

9. Walter J. Hollenweger, *Pentecostalism: Origins and Developments Worldwide* (Grand Rapids, MI: Baker Academic, 1997), 18.

church preached only in Jesus' name, for Jesus, they believe, was the living God. The Oneness doctrine is ritually expressed by baptizing only in the name of Jesus and not in the name of "the Father, Son, and Holy Ghost." Jamaican Trinitarians reject the idea that theirs is a faith in "three different persons." They emphasize the notion of a triune God—the God of creation is the Trinity—which they share with many other Christian churches. Notwithstanding this doctrinal division, all Pentecostal religion in Jamaica is strongly Jesus-centric.¹⁰ While there is a sharp divide between the two major groups of Pentecostals, they are very Jesus-centric; they both preach, teach, and heal in the name of Jesus. Jesus is at the center of their religious expression as they hold him dearly to their hearts.

The two major types of Pentecostal churches in Jamaica are often distinguished by certain words in their names. According to Austin-Broos, the Unitarian churches generally have "Apostolic" as part of their designation. The term simply emphasizes that a congregation seeks to maintain the church in the mode of Jesus' apostles. The Trinitarian churches are mostly known as "churches of God" because of the theocratic origin of this Pentecostal organization. The Church of God in Cleveland, Tennessee, was founded in 1903 by A. J. Tomlinson. He became the general overseer of a rapidly expanding organization that accepted Pentecostal doctrine in 1908.¹¹

There was a split from the main church in 1923 when Tomlinson's leadership was challenged, and he went on to establish what is known today as the Church of God of Prophecy (COGOP) while the former group remained as the Church of God. In Jamaica the Church of God (Cleveland, Tennessee) is known as the New

10. Diane J. Austin-Broos, *Jamaica Genesis: Religion and the Politics of Moral Orders* (Chicago, IL: University of Chicago Press, 1997), 17.

11. Austin-Broos, *Jamaica Genesis*, 20.

Testament Church of God. The population census of 2010 in Jamaica revealed that the Church of God of Prophecy and the New Testament Church of God are the two leading Pentecostal denominations in Jamaica by virtue of membership.

According to Austin-Broos it is common for Pentecostal women to dress in white for communion services. Some churches have their women dress in white every Sunday. This use of white garb to signify purity is shared with practitioners of Zion Revival, Jamaica's older revival religion dating from the Great Revival of 1860 to 1866. Unlike Revivalists, Pentecostal women do not wear turban wraps to cover their heads, but the wearing of hats is important among Pentecostal women. Most Unitarian Pentecostal women will not pray without their heads covered.¹²

Due to the fact that both Pentecostal and Revivalist women dress in white, many people see both groups as similar. They are similar in modes of worship expression; hence they are called "clap-hand" churches and churches of the poor and ignorant. One of the other characteristic of both groups is the fact that the leaders of both groups are generally men with a large following of committed women. While the average observer sees external similarities, in reality there are many differences, and Pentecostals are offended if you refer to them as Revivalists. Pentecostals see themselves as more enlightened than Revivalists, who practice African rituals that are not in keeping with Scripture, and often accuse them of working magic or obeah, a type of witchcraft.

According to Austin-Broos, within their own world, however, the two groups are quite antagonistic. Pentecostals view Revivalists as trucking in magic, the work of the devil in their practice of curing techniques related to folk healing. Healing is a central component of Pentecostal practice, but this is a healing from the Holy Spirit.

12. Austin-Broos, *Jamaica Genesis*, 18.

Pentecostal healing is more often rendered as a cleansing that makes the body a vehicle for the Spirit. Revival healing, by contrast, can be realized on Revivalists and non-Revivalists alike. It signifies more the power of the healer than the purity of the person healed.¹³

Revivalists extend their healing to address forces of evil beyond the person to protect from them obeah or to confront witchcraft. Pentecostals then do not see them as having the baptism of the Holy Spirit because they are not sanctified and totally clean due to their involvement in witchcraft. Revivalists see Pentecostalism as an extension of American evangelism trying to erase local African religious expressions. Both groups continue to have sharp contrasts and are sometimes suspicious of each other.

Glazier makes the point that Jamaican Revivalism and Pentecostalism contrast on a number of points. In terms of religious experience, Revivalism permits and encourages a wide range of spiritual behavior while Pentecostalism focuses only on speaking in tongues. Pentecostalism places far greater emphasis on the conversion experience than does Revivalism. God and the angels are the key deities of Revivalism while Pentecostalism is Jesus-centric.¹⁴ This is a strong point of departure for both movements, as Pentecostalism worships Jesus Christ the Son of God; unlike Revivalists, who worship God, angels, and a host of other deities. This gives the Pentecostals the reason for describing Revivalism as a form of idolatry and witchcraft, claiming that their practices are not pure from a biblical standpoint of holiness.

Glazier continues the discourse by making the point that Revivalism concentrates on the Old Testament while Pentecostalism is almost exclusively New Testament in theology. In terms of organization, Revival cults are hierarchical and

13. Austin-Broos, *Jamaica Genesis*, 19.

14. Glazier, *Perspectives on Pentecostalism*, 30.

authoritarian while Pentecostal groups are more congregational.¹⁵ The structure of Revivalism speaks volumes about their operations. The Shepherd or Captain, as he is sometimes called, has sole authority to act and is not questioned or challenged. Whether his action is in keeping with regular practices or requires flogging of a member, he generally claims that he is instructed by the Spirit or the Messenger (angel) to do so.

Due to the nature of Pentecostalism and its American connection, it resonates well with black people around the world. This was very true for Jamaica as the movement grew rapidly and over took Revivalism in membership. It also affected the traditional churches like the Anglican, Methodist, and Baptist, as these churches saw a decline in membership.

According to Glazier, in 1943 the census recorded 4 percent of the population as Pentecostals. By 1960, 13 percent were identified as Pentecostals, and by 1970, 20 percent were listed as belonging to Pentecostal churches. Because Revivals cults are not a recognized sect, they have not been enumerated; because of this Revivalists have traditionally claimed membership in the Anglican or Baptist denomination. During the same period that Pentecostalism has grown the other denominations have steadily declined from 82 percent in 1943 to 63 percent (Department of Statistics).¹⁶

These statistics are quite significant as one seeks to discover the reason for the rapid growth of Pentecostalism and the decline of Revivalism and the other established denominations. Pentecostalism, being the movement of the masses, sought to establish churches in the deep rural and poor communities across Jamaica. Their churches were smaller buildings and in general were described as the “small churches.” These small churches displayed close, active fellowship of warm believers.

15. Glazier, *Perspectives on Pentecostalism*, 30.

16. Glazier, *Perspectives on Pentecostalism*, 30.

Their worship was emotional and charismatic and their organizational structure was more democratic. Here the poor black masses of Jamaica found a religious movement other than Revivalism that embraced them and offered them inclusion.

During the same period under review, Revivalism started to show a decline because Pentecostal churches started to be established in poor and more remote communities formerly without any church other than a Revival cult. They now had a better alternative with similar manifestations of healing and deliverance.

Pentecostalism offered a “one stop shop” to the ordinary man. When the average person goes to church he can choose from a menu of spiritual goodies. This includes salvation, healing, deliverance, and restoration, to name a few.

Glazier states that Pentecostalism has flourished during the period of greatest social change (1950 to 1970). This social change is especially significant in that it marked the transition from an agrarian peasant society to an industrializing state. The growth and spread of Jamaican Pentecostalism has been largely an indigenous movement of modernization. Affiliation with a Pentecostal sect in Jamaica exposes the convert to the values of and ideas of modernity and American culture.¹⁷

By contrast, Revival cults and denominations are associated with tradition and status. Church affiliation is therefore an indicator of values and attitudes toward change as well as an ideological force affecting the degree and direction of change. Many people saw the introduction of Pentecostalism to Jamaica as a continuation of traditional Jamaican religion in a new recombination. Glazier makes the point that when a person is attracted to Pentecostalism it may initially serve as a replacement for

17. Glazier, *Perspectives on Pentecostalism*, 36.

his Revival cult participation and he will continue to maintain his denominational membership, but after full conversion he will break with his denomination too.¹⁸

Pentecostalism in Jamaica serves several functions; these include religious, social, and psychological. The social organization of the movement makes it congruent with values of a modern society by endorsing democratic values by encouraging and allowing participation of its members in the decision-making process.

Glazier makes the point that in addition to these social factors in the spread of Pentecostalism, significant psychological factors are revealed by a comparison of Revivalist and Pentecostal ideology. Revivalists focus on the Old Testament and portray God as a stern, punitive, and distant master or father who has promised collective redemption for his children in the future. In contrast, Pentecostalism focuses on the New Testament and a Jesus who is more accessible, equal, and comforting. Salvation is personal and unmediated, demanding individual effort and responsibility.¹⁹ It is interesting to note that both movements teach contrasting views of God; hence their followers would view God differently based on their interpretation.

Faith Healing versus Folk Healing

One of the doctrinal pillars of Revivalism and Pentecostalism is the subject of healing. While Pentecostalism teaches faith healing, Revivalism teaches about the importance of the faith healer (obeah man, or bush doctor). This faith healer uses herbs, oils, and mixtures in which the sick are given a bath; they also cast spells and counteract or help to protect from witchcraft.

18. Glazier, *Perspectives on Pentecostalism*, 37.

19. Glazier, *Perspectives on Pentecostalism*, 38.

Pentecostal theology teaches about the connection between sin and sickness and the power of healing in the name of Jesus Christ. The death, burial, and resurrection of Jesus Christ secure the believer's healing. "And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover" (Mark 16:17).²⁰

Pentecostals and Revivalists hold dearly to this important Scripture, as it is an anchor text which supports two of the foundation pillars of both movements that are under discussion. The importance of speaking in other tongues, which is a sign that a believer is filled with the Holy Ghost and the authority given to them by Jesus to lay hands on the sick, and by faith believing they will receive their healing. Divine healing is one of the benefits of the salvation package. It is one of the blessings that the believer enjoys as a result of accepting Jesus as Savior and Lord.

The motif of healing runs through Scripture from Genesis to Revelation: God would heal his people especially if they are obedient. Sin was believed to be one of the causes of sickness in Old Testament times. However the atonement of Jesus with his vicarious death on the cross guarantees believers healing. According to Isa 53:5, "By His stripes we are healed." Jesus then is Healer, Restorer and Deliverer from all sickness, bondage, and suffering.

By firmly placing one's faith in Jesus Christ and being obedient to his Word, healing is guaranteed in the name of Jesus. "Only believe all things are possible and I am the Lord that healeth thee" are popular words one would hear often repeated in a Pentecostal service as they pray for the sick and oppressed. The ministers would pray

20. Unless otherwise indicated, Scripture quotations are from the New King James Version.

for the sick and lay hands as a point of contact and anoint with olive oil in keeping with the biblical instruction. James 5:14-15 states, “Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven.”

Healing in Revivalism takes place in sharp contrast to Pentecostalism, because Revivalists focus their healing on God, angels, spirits, and other deities. The role of the faith healer became very important, as the community would go the Revivalist faith healer to perform rituals to cure them of diseases and remove witchcraft spells.

According to Brian Morris, the establishment of the Native Baptist Churches in the early nineteenth century here added a mingling of the beliefs and rituals associated with “Myalism and Christian observances. Both Evangelical Christianity and Myalism placed an important emphasis on the Spirit and on religious experience. Possession by the spirit thus became the experience of the Myalized Christianity, replacing prayer and hymn singing.”²¹ This paved the way for the acceptance of spirit possession and the other Revival rituals.

Zion Revival and Pukkumania emerged as two Revivalist cults with more emphasis on “spirit possession” and less emphasis on the Bible and the notion of Satan. This saw the emergence of faith healers developing all over the island of Jamaica. Prominent among the early faith healers was Alexander Bedward, who operated out of August Town in St. Andrew, Jamaica.

Morris saw the emergence of Revivalism as a coherent folk religion with the prophetic career of Alexander Bedward. Born in 1859, Bedward had an early visionary experience that he claimed derived from God, and he came to see himself as

21. Brian Morris, *Religion and Anthropology: A Critical Introduction* (Cambridge, England: Cambridge University Press, 2006), 207. For more about myal, see chapter 2 of this thesis-project.

an incarnation of Moses and John the Baptist. He established a Native Baptist Church and was widely known as a charismatic preacher and spirit healer, and in that year he was arrested for sedition. On his release he continued his activities and during the early years of the twentieth century became famous throughout Jamaica as a great revivalist preacher and “Healer.”²² Bedward became a national religious icon in his time and formed a loose network of Revivalist groups all over the island of Jamaica. His message was radical and challenged and opposed the colonial authority of the day. His sermons had political overtones with the British colonial authority, as he spoke out against the social and political conditions that poor Jamaicans were experiencing. He was the voice of the voiceless and Jamaica’s most prominent faith healer.

According to Morris, three aspects of Bedward’s prophetic career are noteworthy, which he parallels in many other contexts—thus preaching that blacks should rise up and overthrow European domination; his apocalyptic vision that the end of the world would come and all true believers would go to heaven; and finally the important stress he placed on baptism with water as the main form of healing and salvation. People traveled all over the country to get their healing from Bedward’s healing stream. The charismatic movement continued after his death, known as Bedwardism, and many of its members were important in the origins of Rastafari.²³

It is clear that Bedward was a prophetic and political voice for the black masses; his message was attractive to the poor masses who needed someone to speak on their behalf. He was the black Messiah for the masses of Jamaicans in the early nineteenth century with a message of hope and healing. His message resonated with an oppressed people living in a Babylonian political system. He gathered his people

22. Morris, *Religion and Anthropology*, 209.

23. Morris, *Religion and Anthropology*, 210.

and told them that he was going to fly to heaven, and when the event did not occur he was arrested by the political authority and placed in a mental hospital, where he died.

Bedward's life and ministry set the foundation for the growth of Revivalism, as many people saw his death as a form of persecution to silence a black folk healer, community leader, and charismatic preacher. Revivalism was catering to people's physical, spiritual, and emotional needs.

Morris makes the observation that Revivalism as a religious worldview acknowledges God as creator (Big Massa or Massa God) associated with lightning and thunder. God seems, as in other African religions and Voodun, to play little part in the everyday life or rituals of the Jamaican peasantry. He thus has little role in the Revival complex, but whereas God is distant the spirits are close, and the spirits, of which there is a whole pantheon, occupy a prominent role in the beliefs and rituals of Revivalism.²⁴ Revivalism then strongly reflects the African worldview coated in Christian symbolism. Africans for centuries worshiped a pantheon of gods and spirits of their ancestors with whom they communicate daily. They seek these media for advice and protection.

Revivalism mixes Christianity with African practices, so in addition to their African gods and ancestral worship they include Jesus as one of their deities. According to Morris, Jesus is the most important spirit, the one most frequently invoked in rituals, but also of significance are angels, archangels, prophets (especially John the Baptist), the apostles, and the spirits of the dead, known in Jamaica as duppies. While the Revival Zionists conceive of the spirits as essentially good, they acknowledge the existence of Satan. But they are a little concerned with the spirits of the dead. The duppies or ghosts, disembodied spirits that linger around the community

24. Morris, *Religion and Anthropology*, 221.

after the death of a person, play a more important role in the Pukkumania cult and can be utilized by sorcerers to harm people.²⁵

Both Pukkumania and Zion use spirit possession rituals as a means of communicating with the spirits. In the Revivalist worldview, nature, humanity, and the spirits are interdependent and work together to form a special kind of unity. Folk healing is an essential part of this tradition and practice. There are two levels of healing, the natural and the spiritual, and the spiritual is more important than the natural in Revivalism. Folk healers are then critical to the entire process, and these folk healers are generally charismatic spirit healers rather than herbalists or obeah men.

Chevannes contends it is important to note the term “obeah” in its original sense meant a man or woman who was a magical practitioner, combining herbalism, divination, and spirit healing. He or she was able to summon up both the good and bad spirits on behalf of the client.²⁶ Obeah in the Jamaican context came to be a negative word, and because it is used for healing and casting spells it came to be identified with sorcery and witchcraft. Many Jamaicans still associate Revivalism with witchcraft and are very suspicious of the members of any Revivalist cult.

Social, Economic, and Political Impact of Revivalism and Pentecostalism on Jamaican Society

The evolution of Pentecostalism in Jamaica paved the way for social, political, and economic changes in the society. Jamaica was in a transition from an agrarian to a more industrialized society. In many regards Pentecostalism was the religious arm of

25. Morris, *Religion and Anthropology*, 222.

26. Barry Chevannes, *Rastafari: Roots and Ideology*, Utopianism and Communitarianism (Syracuse, NY: Syracuse University Press, 1994).

American imperialism; hence many poor Jamaicans embraced this American imported sect. This is important because on the surface Pentecostalism compares favourably with some religious practices of Revivalism.

Glazier makes the point that during the period from 1952 to 1962 Jamaica experienced one of the highest rates of economic growth in the world and became committed to transition from a rural peasant society to an urban industrial society. With increasing affluence and social mobility the rigid system of stratification based on color and inheritance began to erode.²⁷ There was upward social mobility for many Jamaicans who saw improvements in their wages and living conditions. Some were now traveling on the American farm work program. Modernization had come to Jamaica, and this included technological and economic development and urbanization.

According to Glazier these social, economic, and political changes also fostered a new sense of self and encouraged new personality traits, the most important being the development of individualism.²⁸ Modernization was closely paralleled by the growth of Pentecostalism, and this is not coincidental as membership grew with the improvement of the economy. Many Jamaicans were now traveling overseas to work and then returned home; some of these people embraced Pentecostalism.

Many of those who returned brought back education, wealth, and work experience which gave them prestige and influence. Some of these persons became ordained ministers and were influential in establishing local Pentecostal churches in their communities. This is significant to note because Pentecostalism was traditionally associated with the poor. There was now the emergence of a migrant working class with an improved standard of living. Glazier contends the returning migrants diffused

27. Glazier, *Perspectives on Pentecostalism*, 33.

28. Glazier, *Perspectives on Pentecostalism*, 36.

not only a new faith but also new values and expectations regarding education, economic opportunity, social mobility, and political activism.²⁹ These people served as models to emulate and sources of information, leading to a greater public awareness of modern lifestyles and spread of American values.

Pentecostalism and Revivalism cater to the total man, ministering to body, soul, and spirit. Glazier alluded to the fact that psychologically, Revivalism and Pentecostalism, like most religions, serve to assuage suffering. Revivalism developed in the context of economic deprivation and social oppression. The behavioral environment of Revivalism includes a world plagued by sorcery and malevolent spirits, which act largely as supernatural extensions of human entities. A basic theme in Revival ceremonies is the symbolic expression of repressed hostility. Demoniac spirits are blamed for illness and misfortune, and cultists seek protection from spirits.³⁰

This is not as popular in modern Jamaica, as people are more aggressive and will confront those who hurt them instead of seeing help from evil spirits through obeah. Traditionally if someone hurt or offended a person, that person would use obeah or invoke harmful spirits to defend them.

Pentecostalism, however, encourages followers to commit their problems to the Lord and forgive those who may hurt them. They should also seek to have their identity in Christ as their only protection. Glazier makes the point that the basic theme of Pentecostal ethos is identity. Jesus is forcefully cast as an ego ideal to admire, follow, and emulate, finally in the spiritual experience of rebirth. He is internalized as

29. Glazier, *Perspectives on Pentecostalism*, 38.

30. Glazier, *Perspectives on Pentecostalism*, 39.

self to Pentecostals; salvation is becoming like Christ.³¹ Pentecostalism then can be said to provide the convert with a rather immediate and culturally constituted identity reconstruction. This identity was social, personal, and cultural. Being a Christian was seen as identity with Christ, and this gave one a social status and being a part of a group.

Pentecostalism provides a sense of support and belonging that other groups did not provide. The brethren give the support of a family away from home by praying and counselling with those who have problems. Those members who feel alienated from society can find solace, comfort, and an outlet for expressing their frustration. Glazier makes the point that Pentecostalism encourages the development of psychological traits and patterns of behaviour conducive to success in a capitalist economy, including labour and exchange. Self-denial is a virtue in Pentecostalism, which condemns popular entertainment, fashionable clothes, jewellery, and other forms of conspicuous consumption.³² Pentecostal doctrines and beliefs are enforced by a strict moral code. This prohibits its members from engagement in worldly affairs, as members are taught to “love not the world.” The church prohibits behaviours such as promiscuity, illegitimacy, concubinage, drunkenness, violence, and religious backsliding. These are vices that the children of God must avoid if they want to enter heaven and be with the Lord in his second return.

While Pentecostalism plays many unifying roles of bringing people from different social classes together, the movement is prone to schism due to doctrinal and administrative differences. This is manifested in “groups within churches Break Away or having Splits commonly referred to as Schisms”; this has led to a plethora of Church of God churches or Apostolic churches. In addition, there is a new

31. Glazier, *Perspectives on Pentecostalism*, 39.

32. Glazier, *Perspectives on Pentecostalism*, 40.

development in Pentecostalism today with the development of independent churches. The founders of these groups claim that the traditional Pentecostal churches are too restrictive, therefore limiting the vision given to them by God.

Pentecostalism and Revivalism have played many social roles in both urban and rural communities. This includes developing leaders at the local level to represent their churches and communities serving in community-based organization. In Revivalism the folk healer is highly respected as someone who is doing well for the people. However, many Pentecostals likened such persons to Simon the sorcerer who was converted in the book of Acts. Glazier contends that Pentecostalism has also come to play important roles in the social system. In many Jamaican communities Pentecostal churches are the only group beyond the family, and they act as community centers in providing leadership, entertainment, and a forum for the expression and formulation of public opinion, sponsoring local events and serving as agencies for social control and social welfare.³³ Pentecostalism then takes the common, ordinary man and empowers him to serve God and his community. The “saint” or the “believer,” as they are called, is empowered by the Spirit to do the work of ministry.

In conclusion it is my hope that there will be a new paradigm as it relates to the understanding of Pentecostal theology and practices when compared with Revivalism in Jamaica. Both movements have their own theological understanding of God, yet they serve the same Jehovah God. Similarly both groups are from African roots, emerging out of slavery and having African religious practices. The followers of both movements are traditionally from poor, oppressed, and depressed

33. Glazier, *Perspectives on Pentecostalism*, 40.

communities. However, the demographics of the Jamaican landscape have changed over the past twenty years as Jamaica has become more technologically advanced. Pentecostalism now has a strong mix of middle-class and working-class people in its membership.

The dynamic growth of Pentecostalism around the world is as a result of the emphasis on the role of the Holy Spirit, with the manifestation of signs, wonders, and miracles which form what is known as deliverance ministry. In addition, the movement caters to the total man, body, soul, and spirit. This is evidenced in the social, economic, and psychological empowerment the movement gives to its followers.

Revivalism claims they offer folk healing and protection from harm as they worship God, angels, and African ancestral spirits. Pentecostalism, however, provides the complete package of salvation, healing, deliverance, and restoration. Sinners are given the alternative to place their faith in Jehovah God as expressed in the person of Jesus Christ. This has helped them to find their new identity in Christ, who is Savior, Sanctifier, Healer, and soon coming King.

CHAPTER TWO

REVIEW OF LITERATURE

The Jamaican Pentecostal movement is not homogenous in its doctrine and practice because the word *Pentecostalism* covers a number of different denominations. This movement emphasizes the principle that believers must be saved, sanctified, and filled with the Holy Ghost. Revivalism, by contrast, is syncretism based on a combination of African retentions and Christian practices. While both movements have sharp contrasts in theology and in some practices, they appear similar in their mode of worship and physical expression. In comparing the theology and practices of both movements there has to be an examination of the historical development of both movements which will be a contextual framework to advance the conversation and by extension the discourse about the movements.

The Beginnings of Pentecostalism

Pentecostalism in Jamaica was heralded by a theological forerunner, a holiness church that preached sanctification or holiness through the infilling of the Holy Spirit. The church interpreted this infilling as being manifested in a general capacity to abstain from sin, rather than specifically in healing and the display of glossolalia. Jamaican followers of the holiness doctrine emphasized a quiet receipt of the Holy Ghost, described by one practitioner as an intellectual experience, rather than the receipt of redeeming Spirit that came through the practice of enthusiastic rites.

According to Diane Austin-Broos, the holiness doctrine was first preached systematically in Jamaica by George Olson and Nellie Olson, Americans of Swedish descent who were born in Lake City, Minnesota. In 1907 Isaac Delevante sent a letter

describing Jamaica's earthquake to the Holiness Church of God in Anderson, Indiana. He appealed to the church to send missionaries to the island.¹

The Olsons were sent in response, and they did most of their work in the parishes of St. Mary and Clarendon. During this time they preached the gospel and made converts who were able to help them establish churches. Some of the converts later became ministers who were developed as local Jamaican leaders. There is not much record to show the impact of the Pentecostal movement during the early years. However, it was not until the 1920s that Pentecostalism became prominent, as there were advertisements in the local newspaper, the *Daily Gleaner*, in which the churches would advertise their activities. Pentecostalism took root in Jamaica in the 1920s and 1930s after its early beginnings in 1907. This period was one in which there was a range of social movements being established in the form of Rastafarianism and the trade union movement. These movements paved the way for Jamaica's nationalism and development of political parties. One can safely say that Jamaica was going through a period of religious and political transition. Jamaicans were asserting their religious freedom by embracing their African religious worldview through ancestral worship, later came to be known as Revivalism. But Jamaicans in the lower middle class and the lower class were now embracing American values and imperialism by accepting American missionaries and their version of Christianity called Pentecostalism.

Austin- Broos contends that Pentecostalism also signals a circumstance in which Jamaican people reoriented themselves from a purely British colonial worldview to one in which the United States would play a central part in their lives. The movement represents a step beyond earlier revivals to a twentieth-century

1. Diane J. Austin-Broos, *Jamaica Genesis: Religion and the Politics of Moral Orders* (Chicago, IL: University of Chicago Press, 1997), 98.

genre of religion with extensive American connections.² Jamaicans had now changed their colonial masters from Britain to the United States because they were introduced to a religion which offered salvation and redemption, and it gave them active participation in the clergy locally.

Revivalism is much older in form than Pentecostalism, as this was a continuation of African ancestral worship infused with some Christian rites. These practices were banned by the colonial masters and were often described as witchcraft by the colonial masters because they feared and suspected everything that was African. After emancipation the ex-slaves felt much more free to practice their religious expression, which many still refer to as African retentions. When Pentecostalism arrived in the island it immediately gained much more acceptance than traditional cults like Revivalism because of its American affiliation. It appealed to the masses because it appeared similar to Revivalism by virtue of its dynamic and emotional worship experiences.

The history of Pentecostalism in Jamaica is complex, as several holiness Pentecostal churches sent missionaries to Jamaica in the early twentieth century. Several Trinitarian Pentecostal churches began as holiness churches and later made the transition to Pentecostalism. This was due to the impact of the Azusa Street revival under the leadership of African American William Seymour and his wife, Jennie Moore-Seymour. This revival, in which there was an outpouring of the Holy Spirit with the evidence of speaking in tongues, lasted for three years. People travelled from all over the world to Los Angeles, California, to experience their “Pentecost,” as it was called.

2. Austin-Brooks, *Jamaica Genesis*, 22.

Austin-Broos states that the followers of the new Pentecostal practice that embraced not only holiness but also healing and glossolalia as initial signs of redemption indicated their doctrinal allegiance by inserting “Pentecostal” or “Apostolic” into a previously established church title. The designation “Church of God,” Paul’s term of address to Christian communities, is, like “Apostolic,” simply a signifier of biblical orthodoxy rather than a differentiating title.³ These three designations have come to the two main brands of Pentecostalism in Jamaica. The Church of God brand is Trinitarian (belief in the Trinity: Father, Son, and Holy Spirit), while the names Pentecostal and Apostolic are Unitarian (belief in Jesus only as God). These groups came to characterize Pentecostalism in Jamaica.

While 1907 marks the official entry of the holiness Pentecostal movement in Jamaica, it is interesting to note that Jamaicans made connections and invited other Church of God groups to do missionary work in the island. According to Austin-Broos, there had been another major Pentecostal initiative in Jamaica in 1917. J. Wilson Bell had written to the Church of God *Evangel*, organ of the Pentecostal Church of God in Cleveland, Tennessee. He had sought affiliation with the church, and his appeal was described by its leader, A. J. Tomlinson, as “a plaintive Macedonian cry from . . . Jamaica.”⁴ Tomlinson responded positively to the request of the letter by sending as American evangelist J. S. Llewellyn to Jamaica in 1918. Two other evangelists were sent to Jamaica: Pastor J. M. Parkinson and Sister Nina Stapleton, who preached in many places all over the city of Kingston.⁵ Her most popular preaching spot was Cross Roads just north of the city center.

3. Austin-Broos, *Jamaica Genesis*, 99.

4. Austin-Broos, *Jamaica Genesis*, 102.

5. Austin-Broos, *Jamaica Genesis*, 19.

Austin-Broos contends Stapleton was a dynamic and outstanding preacher who attracted and converted many prominent Jamaicans who would later become Pentecostal preachers. One of her converts was Rudolph Clifford Smith, who later returned to Mainridge Clarendon and established a church there. He later baptized Henry Hudson, and they worked together in ministry. However, both men grew to become the first Jamaican overseers of the two largest Pentecostal groups in Jamaica.⁶ Smith became the first Jamaican overseer of the Church of God of Prophecy, and Hudson became the first Jamaican overseer of the New Testament Church of God. Both Hudson and Smith were forced to operate independently when the Church of God, Cleveland, Tennessee, under A. J. Tomlinson had a disruption and the church was split, leading to what we know today as the Church of God and the Church of God of Prophecy.

There were other major Pentecostal groups that planted churches in Jamaica during the 1920s; chief among these was the International Foursquare Gospel Church that Aimee Semple McPherson established in 1923 as a breakaway from the Assemblies of God. Austin-Broos states there is also a vast variety of indigenous Pentecostal churches, both Trinitarian and Unitarian, that were established. Among the more interesting of these is the Kingston City Mission, a Trinitarian church that has proselytized widely in both England and North America, and two Unitarian churches, Rehoboth Church of God in Christ Jesus, Apostolic Inc., and Shiloah Apostolic Church of Jamaica Inc.

According to Austin-Broos, a third prominent Unitarian church is the Pentecostal Gospel Temple, an indigenous breakaway group from the United Pentecostal Church that came to prominence in the 1970s through the work of a

6. Austin-Broos, *Jamaica Genesis*, 20.

female pastor, Rev. Carmen Stewart.⁷ This outstanding female Pentecostal pastor was a trained professional, being a public health nurse who offered dynamic leadership to her congregation and community. She was recognized by the government as justice of the peace and was a popular voice on radio speaking to the nation on various issues. She created history when she became the custos of St. Andrew and later went on to act as governor general of Jamaica. This was a great achievement for a Pentecostal female minister, given the background of Pentecostalism in Jamaica, where most Pentecostal leaders avoid political engagement and were perceived as being uneducated. Rev. Stewart served Jamaica well and represented Pentecostalism very well both as a female and as a dynamic Pentecostal preacher and minister.

According to the Deliverance Association magazine, Bishop Herro Blair established the Deliverance Evangelistic Association in 1980. This ministry became popular in Jamaica because of its television ministry on both national television stations. It has grown to become a national indigenous Pentecostal denomination in Jamaica. The organization now has more than fifteen congregations in Jamaica plus churches in Florida and New York.⁸ Unlike other Pentecostal groups, this church got involved in community activities and political endeavors. They were criticized by other churches for being involved in politics.

The Deliverance Association magazine states that Bishop Blair was also involved in church and community, being a justice of the peace, and has served on several government parliamentary committees. His last major position was his tenure as political ombudsman (a mediator serving as a conflict resolution specialist among competing political parties).⁹

7. Austin-Broos, *Jamaica Genesis*, 20.

8. Deliverance Association magazine (2016), 13.

9. Deliverance Association magazine, 14.

This was a critical role Bishop Blair played in Jamaica, given the history of political violence in Jamaica which has resulted in the loss of many lives over time. Bishop Blair has served in this position with distinction until he retired from the position. The service of these two Pentecostal ministers in these positions of power is a positive indicator and can be seen as a change in the perception of Pentecostalism and its leaders over the past thirty years. Traditional Pentecostal leaders avoided politics and public office, as some of them did not see serving in public office as being in keeping with Scripture. Currently more Pentecostal pastors are engaging their communities as their major means of evangelism.

History of Revivalism

Revivalism in Jamaica is as old as the arrival as the first Africans who landed in Jamaica in the fifteenth century. These Africans carried their religion and traditions with them everywhere they went. Unlike western religion, which separates secular from religious, the African worldview sees all of the cosmos as a reflection of God. During slavery, Africans were not allowed to practice their religion openly; hence they would hide and practice their religious rituals, which involved ancestral worship among other things. These rites involved animal sacrifice and the use of alcohol and blood.

West African religion is concerned with protection against evil spirits and ensuring that community members are guaranteed both spiritual and physical healing. According to Austin-Broos, accounts of West African religion brought to Jamaica have emphasized rites performed for the dead, belief in spirits both benign and malign that could have a propensity for possessing the living, and the secretive practice of witchcraft, or obeah, once combatted by myal rites and now combatted by the rites of

Revival churches and Pentecostal churches.¹⁰ This is the background out of which Revivalism evolved over time and later incorporated elements of Christian religion with the use of candles and the Bible. This was done to give observers the impression that the rituals are Christian practices when in fact it was a combination of African religion and Christian worship.

Revivalism in Jamaica exploded in the 1860s when many of the traditional Baptist, Presbyterian, and Moravian churches experienced a national spiritual revival with manifestations of healing and speaking in tongues. Many members of the native Baptists, who were ex-slaves and illiterate, established their own churches as they were now free to practice African rituals in the post-emancipation era. They were no longer forced to go to the church of the white man in which they never had a voice. Austin-Broos makes the point that the native Baptists, now called Zion Revivalist, adopted notions of spiritual enthusiasm and forms of healing practice that, though abhorrent to the missionaries, still engage with a Christian world. Many Jamaicans deployed these practices in secret and in concert with orthodox religion.¹¹ This means they developed a level of dualism where they kept active membership in the traditional church but would continue to indulge in their African religious rites. This dual membership was possible because Revivalism recognized a Christian cosmos as the encompassing one, while central to Revivalism is the notion that personal sin is the source of physical affliction and widespread suffering in the world. If Jamaicans are to cure this sin, they must make a process of spiritual healing the precondition of moral practice.

In examining the history of Revivalism in Jamaica, the African worldview must be kept in mind as one discusses a people who were forcefully removed from

10. Austin-Broos, *Jamaica Genesis*, 43.

11. Austin-Broos, *Jamaica Genesis*, 62.

their homeland and were displaced in Jamaica. They practiced ancestral worship for years, and now they were far away from home; hence the spirit of the ancestors had to be kept alive by any means necessary. Austin-Broos contends that in Jamaica, where clan organization fell away and undermined belief in ancestral living dead, concern with the ancestors became family-based and later transformed in more radical ways. By the late nineteenth century, biblical prophets rather than ancestors cohabited at their presence the world of the living. They secured Jamaican revivalism through their presence and empowering possessions. The common West African concern for the dead changed and diffused in other ways: into Jamaican duppy (ghosts or spirits) that in turn help to construct Jamaican obeah (obeah is the Jamaican word for witchcraft).¹²

In Jamaica, obeah released wandering spirits or ghosts of Jamaican construction and elicited its own ritual response. Myalism (casting off wicked spirits) was the response to counteract obeah and give both spiritual and physical healing to those who were affected negatively by obeah. Revivalism grew in Jamaica as it worked hard at combating evil spirits in the world and ensured that its followers remained free from sickness and malaise caused by evil spirits.

The growth of Revivalism was criticized by the missionaries who could not understand the practices of the ex-slaves and became suspicious of them. Rev. James Phillipo of the Spanish Town Baptist Church states in his account of the “Myalmen” prior to and following emancipation that there is an emphasis on the manner in which Jamaicans would align Christian rites with the practice of healing. The men often spoke in tongues, offered prophecy on the basis of dreams, sustained penitential devotions to bring on possession by an angel, and cured the sick by anointing with

12. Austin-Broos, *Jamaica Genesis*, 43.

oil.¹³ These rituals are the hallmark of what Revivalism has to offer to its clients. Sick folks would be happy to participate in anything to make them well and to avoid the suffering that sickness brings.

There were other missionaries who gave descriptions of what they observed being carried out by Revivalists whom they referred to as myal women. The myal practitioners regarded themselves as angels of light and referred to those of the opposite craft as angels of darkness. Waddell, a Presbyterian minister, related the story of a congregant who was suffering bad health. She was made a drink of herbs, which in the middle of the night caused her to sneeze violently and cast out of her nostrils two pieces of bottle glass. The curer was a myal woman whose system was to extract from the diseased body the vitiating substance which some unknown enemy had, by magic acts, imbedded there.¹⁴

For many Revivalists, myal is a curing cult that is totally opposed to obeah, and so its purpose is to heal the sick, suffering, and dying, as well as to remove obeah spells that have been cast on people. The European missionaries were surprised by the healing powers of the myal practitioners because to their minds healing could be had only through Christian beliefs and practices. It is ironic to note that these missionaries were not offering healing in their churches; hence their members had to visit a revival cult to get healing. These missionaries realized that this engagement between affliction and Christianity involved not only a mixing of elements but also a redefinition of the form of Christianity that focused on moral rules. But there was a cultural difference between them and their African followers.

13. James Phillipo, *Jamaica: Its Past and Present State* (London: John Snow, 1843; Westport, CT: Negro Universities Press, 1970), 270.

14. H. M. Waddell, *Twenty-Nine Years in the West Indies and Central Africa: A Review of Missionary Work and Adventure* (1863; London: Frank Cass, 1970), 139.

These Africans were not prepared to give up rituals that worked for them in healing their sicknesses in exchange for empty European religion that was more or less foreign to their African culture. According to Donald Hogg, the complex called myal by missionary observers was not simply a nativistic movement or even a consistent millennialism. It was rather a complex of rite and belief that sought to sustain the logic of affliction by assimilating elements of Christianity to it. The Jamaican concern with Duppies or ghosts of the dead may well have increased in the course of emancipation. Both physical suffering and social confusion would have encouraged an expansion of witchcraft.¹⁵

In order to combat the evils of obeah, the Holy Spirit in the form of a dove, and angels, prophets, and evangelists were summoned by water, prayer, and dance to empower Jamaicans against these misfortunes. It should also be noted that Christian teaching on the second coming added a millennial dimension to this complex. It is interesting to note the combination of Christian beliefs combined with worship expressed in prayer and dance; in addition, there is the African dimension with the use of herbs and oils to bring about healing.

In commenting on the comparison between Revivalism and Pentecostalism, Gardener foreshadows fundamental elements of Jamaica's revival complex as it would be manifest in both Zion Revival and Pentecostalism: conversion through the spiritual empowering of possession; healing as central in the fight against sin; foot washing as a rite of cleansing and humility that sustains the cleansing of baptismal immersion; and strong charismatic leaders from the people constructed by observers

15. Donald Hogg, "Jamaica Religions: A Study in Variations," unpublished PhD dissertation, Yale University, 1964, 73.

as African proponents of sensuality.¹⁶ These characteristics seem to be the pillars of both movements and are still practiced today giving both movements their relevant distinctive. One should bear in mind, however, that there are sharp contrasts as related to some practices and beliefs, which creates antagonism between Pentecostals and Revivalists as they sometimes criticize each other. Pentecostals are generally critical of Revivalists by saying some of their practices resemble that of witchcraft. Revivalists would respond by saying they are opposed to witchcraft and are performing rituals to overcome witchcraft. Pentecostals still view Revivalists with much scepticism, especially because many of the leaders are uneducated Jamaicans from the lower class who perform rites for large sums of money.

Comparing and Contrasting Theology of Pentecostalism and Revivalism: Doctrines, Beliefs, and Practice

The study of the theology of religious movements necessitates a thorough examination of the doctrines, beliefs, and practices of such movements. Most Pentecostal churches have their headquarters or some affiliation with some Pentecostal group in the United States of America. This overseas endorsement provides some basic training and ministerial credentials for these churches locally. Traditionally these Pentecostal groups were not recognized locally by the government of Jamaica and were denied the right to perform wedding ceremonies. Having overseas ministerial credentials gave them some recognition.

One of the greatest challenge that Christianity faced in Jamaica was the problem of concubinage, otherwise called common law unions (couples living together but not legally married), in the society. Due to the fact that the society

16. W. J. Gardener, *A History of Jamaica from Its Discovery by Columbus to the Year 1872* (1873; London: Frank Cass, 1971), 357.

emerged out of slavery and slaves were not allowed to get married, it was the early missionaries who taught and encouraged the people to get married because it was the biblical thing to do. There has been a serious culture of common law unions in which persons were born in these unions and continue the same practice as their parents and ancestors did.

The missionaries were strongly opposed to this practice, as Christians are expected to live a life free from the sexual sins of fornication or adultery. Many women got saved in the churches and could not take up membership because they were not married. In many cases the men refused to get married to these women and would often quote the Bible incorrectly saying a man should literally take a woman and call her his wife.

While some Pentecostal ministers were allowed to perform wedding ceremonies, Revivalist leaders were not allowed this privilege because they were not regarded as established denominations. The leaders of these Revival groups were either illiterate or semi-literate; hence they were not able to pass the written test given by the Registrar General Department to marriage officers. According to Gardener, limited literacy made it difficult for missionaries to purvey a text-centered Christianity that focused on moral rules, and the cultural differences between the missionaries and their followers meant that their ethical rationalism would have had a limited meaning for Afro-Jamaicans.¹⁷

This affected the Revivalists greatly because the state continues to discriminate against Revivalist leaders; hence wedding ceremonies have to be performed by an ordained minister of a Pentecostal church or the traditional established churches (Anglican, Methodist, Moravian, or Baptist). Marriage is seen as

17. Gardener, *History of Jamaica*, 53.

one of the sacraments of the church, and so Revivalist leaders are not recognized by the state as official ordained ministers.

According to Austin-Brooks, both Revivalism and Pentecostalism are concerned about the issue of personal and national sin because several generations of Jamaicans were born in common law unions and continue to perpetuate the practice. This constitutes a major state of sin as efforts were made to promote the gospel.¹⁸ Both movements take a different approach in addressing the matter. While Pentecostalism preaches and teaches about a life of holiness and righteousness free from sin, Revivalism is more concerned about the healing of sin. This they do by performing rites to include baths in consecrated water with the use of herbs and bushes to ward off unclean spirits and make way for the protection of angels.

Most Pentecostal churches conform to orthodox Christianity in their beliefs and practices; this is generally outlined in their statements of faith or some documents which list a number of doctrines that they observe. Most Church of God churches have twenty-eight prominent doctrines they observe; the Assembly of God has five basic doctrine they observe; while the Open Bible Standard churches observe twenty doctrinal points. There is a common belief about the Trinity among Trinitarians.

According to *Biblical Principles and Beliefs and Practices* of the Church of God of Prophecy, the second largest Pentecostal group in Jamaica, we affirm that there is one God eternally existing in three persons: Father, Son, and Holy Spirit. We believe in the deity of Christ, his virgin birth, his sinless life, the physical miracles he performed, his atoning death upon the cross, his bodily resurrection, his ascension to

18. Austin-Brooks, *Jamaica Genesis*, 64.

the right hand of the father, and his personal return in power and glory at his second coming.¹⁹

Revivalism, by contrast, subscribes to orality of liturgy; the Bible is the main text, and some leaders could not read. Hence there was a lady called the Mother who would read on behalf of the Shepherd. Their understanding of God is totally different from the Pentecostal view of God. According to Austin-Broos, the Zion Revival pantheon is one in which God presides over all and yet barely engages the Christian believer. God is evoked as the authority on sin but not as the authority who can deal with healing. This role is reserved for Jesus, to whom the Revivalist prays and sings, and for the spiritually active Holy Ghost, who mediates between heaven and earth.²⁰

This is a sharp contrast to Pentecostalism, which sees the Trinity as co-equal, co-eternal, and co-existent. The Revivalists have compartmentalized the Trinity and assign different roles to each member of the Godhead. This therefore limits the power of God and has given some of God's power to angels, spirits, and biblical prophets. They worship in order to attract spirits to possess them as a means of protection from an evil world. Revivalists believe that the Holy Ghost enters a believer by traveling through the roof of the meeting house or booth into the ground and goes up the believer's leg, or he enters from the pole or conductor and goes into the head of the believer.

Both Pentecostalism and Revivalism place much emphasis on the work of the Holy Spirit in the life of the believer and the church. However, while Pentecostals seek to be filled with the Holy Spirit, with the evidence of speaking in tongues, Revivalists labor in the Spirit to be possessed by the Holy Spirit along with the spirit

19. Church of God of Prophecy, *Biblical Principles, Beliefs, and Practices* (Cleveland, TN: White Wing Publishing House, 2002), 5.

20. Austin-Broos, *Jamaica Genesis*, 62.

of their individual prophet or messenger. Both groups will engage their members in what is traditionally referred to as “tarrying for the Holy Ghost”; however, the manifestations are different. Pentecostalism and Revivalism use the dove in their worship as a symbol of the Holy Spirit. Their understanding of the work of the Holy Spirit is in direct contrast to each other.

Austin-Broos makes the point that a young Revivalist who has “laboured in the Spirit” by trumping (moving around in circles and stamping on the ground while making a deep breathing sound) will be encouraged to pursue further possessions in order to secure his or her own prophet, or evangelist, generally one of the Old Testament prophet figures, including Amos, Moses, Joshua, Jeremiah, or Elijah.²¹ Each Revivalist is encouraged to get his or her own biblical messenger to help him work along with the Holy Spirit. The ultimate goal is to become a vehicle for one of the archangels, namely, Michael, Gabriel, or Raphael.

It is clear that Revivalism is obsessed with worshipping the dead and more so the dead African ancestors. When they adapted Christian practices they started worshipping the dead prophets mentioned in the Scriptures and invoking the spirit of angels. The angels, prophets, and evangelists, in addition to the Holy Ghost, are principal spirits with whom the Revivalist is engaged. The Holy Spirit cleanses and redeems the believer and prepares him or her for water Baptism. The angels and the evangelists empower and protect the believer during his lifetime.

While both movements believe in salvation, water baptism, and the work of angels; the interpretation of their work is different. In Pentecostalism salvation comes only through Jesus Christ, according to John 3:16: “For God so loved the world that he gave his only begotten son that who so ever believeth in him should not perish but

21. Austin-Broos, *Jamaica Genesis*, 62.

have everlasting life.” Having believed in Jesus Christ, one should follow his or her work with water baptism. Mark 16:16 says, “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” Water baptism then is an outward act of an inward grace. It is symbolic of a new life. Having been immersed in water, the “old man” of sinful desires is buried and the convert rises with a newness of life. It is also symbolic of washing and cleansing to make anew. It should be noted that while the Holy Spirit cleanses and redeems the Revivalist for water baptism, he empowers and anoints the Pentecostal for Christian service. It is the angels and the evangelist who empower and protect the Revivalist.

Healing is a major part of Revivalist doctrine and beliefs, as they reject Western medicine and practice traditional herbal treatments to heal the sick and ward off spirits. The African worldview is of the belief that affliction might be caused by witchcraft, troublesome ghosts of the dead, or some spell or wicked spirit. Revivalists believe in the healing of the body as preparation for cleansing from sin, because sin is the cause of the world’s problem. This involves the use of herbal baths to heal the sick and the invocation of the Spirit to carry out protection.

The leaders of the Revival band, otherwise called Captains or Shepherds, are possessed with special powers to heal the sick. Some people refer to them as healer man or healer Woman; however, some of them will admit that Jesus helps them with the healing. Most Revivalists operate a small church and a “balm yard” (a designated place where healing rituals are carried out) where people visit to get baths and consult with healer man or healer woman.

Austin-Broos states, “Leader Wally was a popular healer who maintained a balm yard not far from a road leading out of Kingston. His healing practice was a source of income and supported his evangelism. While his practice specialized in

herbal libations for anyone prepared to wait and pay the fee, he nevertheless constantly observed to his clients that finished cure rest on repentance.”²² This is a clear admission that Jesus Christ is the ultimate healer—hence the call to repent of sin.

Similarly, Pentecostalism is heavily based on the doctrine of divine healing; however, its theology of healing is totally different from Revivalism. Healing in the Pentecostal church is taught as being one of the blessings of the believer because he or she has accepted salvation. This healing comes only through the atonement of Jesus’ finished work of redemption on the cross. Healing is guaranteed for the believer through the death, burial, and resurrection of Jesus Christ. The child of God has only to pray and believe by releasing his faith in Jesus Christ or have another believer pray on his behalf.

According to *Biblical Principles, Beliefs, and Practice*, God’s sovereign grace and mercy, through the atonement of Jesus Christ for all our sins and ultimately for all the consequences of sin, provides for the healing (salvation) of our souls as well as our bodies in his work on Calvary. The tradition of Jesus and his apostles is recorded in the Gospels and the Acts of the Apostles.²³ Healing can be instantaneous or gradual; however, God does not always heal as is expected. It is the biblical mandate for elders and ministers to pray for and visit with the sick as instructed in Jas 5:13-18.

Pentecostal healing is administered differently from Revivalist healing, in that the two elements of prayer and faith are required. The saint or believer, as a person is called in Pentecostal circles, must call the elders of the church to pray over him if he is sick. They will anoint with oil (olive oil) in the name of the Lord Jesus, and the prayer of faith will save the sick. Receiving the healing is dependent on the individual

22. Austin-Broos, *Jamaica Genesis*, 63.

23. *Biblical Principles, Beliefs, and Practices*, 13-14.

who requests the prayer and the release of his faith. It should be noted that unlike the Revivalist, who controls the healing with the help of angels and prophets, Pentecostal healing is in Christ alone. Jesus is the Healer.

In some Pentecostal circles there are a few Pentecostal ministers who declare that they are specially anointed to operate a healing ministry. They believe they are specially gifted to operate in the movement of the Spirit by praying, laying on of hands, and anointing with oil persons who they pray for. Currently there is the concept of deliverance ministry where special services are held to carry out deliverance of persons who are sick, oppressed, and demon possessed. The concept of the deliverance ministry is an infiltration of the charismatic movement on classical or traditional Pentecostalism. The charismatic movement is an extension of Pentecostalism flowing in the movement of the Holy Spirit with an emphasis on the gifts of the Spirit. The adherents of the charismatic movement focus on the gift of speaking in tongues and the gift of healing.

Pentecostal and Revivalist Modes of Worship

Pentecostalism and Revivalism in Jamaica manifest similar worship styles; the worship is characterized by a rich mixture of lively singing, clapping, and dancing accompanied by drums, guitars, keyboard, and other wind instruments like trumpets and saxophones. Both movements practice orality of liturgy; which means the order of service is not written and followed strictly from a prescribed book like the established churches. The mode of worship is expressive with outbursts of “Hallelujah” and “Praise the Lord.” This is a response to a movement of the Holy Spirit and is a continuation of the sound that came from heaven as of a rushing, mighty wind recorded in Acts 2. Both Pentecostals and Revivalists believe in the free-

flowing movement of the Holy Spirit, and the movement of the Spirit is strongly encouraged in the worship services.

According to Walter Hollenweger, Pentecostal worship has been described many times, but no description replaces personal acquaintance with the Pentecostal service. One might expect an oral liturgy among oral people. Oral people are not necessarily people who do not read and write, although the illiterates surely belong to them. They are people whose main medium of expression is the oral form—story, proverb, dance, and song.²⁴ The oral tradition is characteristic of all African traditions, and both movements under discussion are from black African roots. The ability to express oneself orally in worship is spontaneous, charismatic, and dynamic. This mode of worship reflects orthopathy (the emotions of worship), and so worshippers are encouraged to release their emotions in worship.

In advancing his argument about the orality of worship, Hollenweger continues by saying that today the fact that not only illiterates but also people from middle-class backgrounds and highly trained intellectuals find the “oral order” more satisfying than the written one is demonstrated by the great attracting power of the charismatic movement within the mainline churches.²⁵ Pentecostal and Revivalist worship is very appealing, musical, and expressive.

While Pentecostal and Revivalist worship is similar in appearance, the theology behind both forms of worship is totally different. The rituals that are carried out are done for different objects of worship, as in the case of Revivalism, where some rites are performed for the Holy Spirit while some are performed in the worship of angels or prophets. Central to Revival worship is the Revival table, a ceremony that

24. Walter J. Hollenweger, *Pentecostalism: Origins and Developments Worldwide* (Grand Rapids, MI: Baker Academic, 1997), 270.

25. Hollenweger, *Pentecostalism*, 270.

is held to celebrate the end of special observance like fasting, water baptism, or a period of cleansing. Some observers associate this event with the traditional Communion service of the Baptist or Anglican church.

Austin-Broos observes and describes one of these tables as dressed by a laced-edge tablecloth down to the floor of Leader Wally's church. At the front of the table facing the congregation was a three-pronged candlestick holding a red, yellow, and a blue-green candle. The red candle was representative of love, the yellow was for peace, and the blue-green for "forest or wilderness." To their left stood a single candlestick with a black candle representing the mourning that had just been completed.²⁶

In addition to the candles, the table is also decorated with Jamaican fruits including papaya, mangoes, oranges, sweetsop, and watermelon. There is usually pastry—a large cake beautifully decorated—and hard-dough bread baked in the shape of doves. There are also empty white rum bottles along with a vase of red flowers on the table. It is also important to note a sharp point of contrast with Pentecostalism because while Revivalists use Jamaican white rum as a very important part of their ritual, Pentecostalism teaches abstinence from alcohol.

Revivalism has its own iconography; in some of its meeting places one will see pictures of doves, lions, the cross, and angels. Objects seen are flags in the colors of red, white, and blue. There are also basins of water and other bowls of water; this is similar to holy water used in the Catholic Church. All these symbols and objects are used to attract the spirits and tell them where to stop.

A close examination of Pentecostal worship has seen the worship environment evolving over time. Some churches have printed programs with an order of service

26. Austin-Broos, *Jamaica Genesis*, 85.

which they distribute to worshippers on a Sunday morning. This is not a liturgy but an order of service outlining the activities taking place and the persons who will lead the various aspects of the worship. There is usually a procession of clergy and choir, and then the praise and worship team, traditionally called song leaders, lead the congregation into worship. The Scripture is read; sometimes one from both Testaments, which have a similar theme complementing each other. Then there is the public relations where the congregants and visitors are welcomed and notices are given promoting upcoming events. The tithes and offering are collected, the choir sings a song, and the pastor goes on to preach.

There is a short description of a Unitarian Pentecostal service given by Austin-Broos after she attended a Sunday service at one of the larger Pentecostal churches in Kingston. She observed the warm-up period without the choir assembled on the platform. As the saints settled down to vigorous chorus singing, however, the choir once again with a majority of women walked rhythmically to its place on the platform directly behind the elders' chairs. The entry of the choir with its forceful singing and members witnessing to the Lord raises the pitch of the congregation.²⁷

As a researcher, she continues her observation of the next phase of the service. Once the congregation had moved into the Spirit, the pastor and elders enter the church and assume their seats, singing and praying as they settle themselves. Once the pastor entered, a hymn was song by the congregation as they stood and kept time to the powerful and somber strains of the organ; this was followed by the Bible reading.²⁸ This mode of worship is common to most Pentecostal worship; it is joyful, and the leaders give the congregation a sense of hope. One must bear in mind that Pentecostalism traditionally appealed to the masses who were poor and oppressed.

27. Austin-Broos, *Jamaica Genesis*, 169.

28. Austin-Broos, *Jamaica Genesis*, 169.

The sermon is generally “other world” in presentation. The saints are reminded that after they endure suffering here in this life there is the reward on the other side.

Conclusion

The history of Pentecostalism and Revivalism in Jamaica evolves as people of African descent who were displaced from their homeland and struggled to retain and maintain elements of their culture. This was evident after the emancipation period in Jamaica when the slaves were freed, as they were not allowed to participate fully in the religion of their slave masters. Many of the black folks turned to the native Baptist church which was accommodating to them. Those who had leadership potential and could not read broke away from the native Baptist churches to establish what we know today as Revivalism.

This was further facilitated by the national revival which took place in Jamaica in the 1860s with people getting saved and experiencing the baptism of the Holy Spirit with the evidence of speaking in tongues. The problem of sin and ungodly living was a major concern to Christian missionaries as well as the local indigenous leaders. These indigenous leaders developed their own religious expression to deal with sin, by combining African rituals of cleansing with the Christian religious practices of the missionaries around them. These early Jamaicans developed their own religious cults so that they were able to carry out ancestral worship even though they were far away from Africa.

Similarly, Pentecostalism is another imported movement which came from The United States with the gospel of salvation, preaching repentance from sin. This resonated well with the blacks who were now taught that they must be saved, sanctified, and filled with the Holy Ghost and live a life of holiness as they look forward to the second coming of Jesus Christ. In addition, the mode of worship was similar to Revivalism, with singing, clapping, shouting, and dancing. These Pentecostal churches were recognized by the government, and so many local leaders

were given ministerial credentials by their American counterparts. Within a short period of time Pentecostalism grew rapidly because the missionaries of the Pentecostal movement sought to develop and empower local leaders. The movement spread rapidly from the cities to rural communities because it was more respected than Revivalism and so it appealed to the masses. Pentecostalism was offering more than what Revivalism was offering the people: spiritual awakening, cleansing, and healing.

When both movements are closely examined the beliefs and practices appear similar, but their theology is very different. While Pentecostalism affirms belief in one God as expressed in the Trinity, Revivalism worships a pantheon of gods to include the Trinity, angels, ancestral spirits, and biblical prophets. To many this seems to be idolatry because we are exhorted in Scripture that we should worship God alone. This makes Pentecostals very critical of Revivalism, and so there is a continued tension between the two groups of worshippers.

Revivalism does have a strong emphasis on healing; however, they use herbs, special bushes to make concoctions locally referred to as baths, where the Shepherds or Mothers of the church give the client a bath to cleanse them from physical illness and by extension sin as well. The individual would then be given oils and other substances to use to ward off evil spirits. Similarly, Pentecostalism is very strong on the matter of divine healing; however, this healing can happen only if the believer places his faith in the Lord Jesus Christ. Olive oil is then used to anoint the believer in the name of the Lord. The oil has no power to heal but is a physical symbol of the anointing.

From all accounts it is clear that there should be no confusion about the beliefs and practices of Revivalism and Pentecostalism. Both movements have strict

theological differences as it relates to their theology about God, the Holy Spirit, the cause of sin, and the role of healing in the life of the believer. The similarity, however, is the strong African connection, and of course the two movements were developed locally with indigenous components which make them very Jamaican in many respects.

Table 2.1: Contrast of Pentecostalism and Revivalism

Pentecostalism	Revivalism
Monotheism (belief in one God) as manifested in the Trinity (Father, Son, and Holy Spirit)	Pantheon of gods—belief in a Supreme God while worshipping angels, ancestors, spirits, and biblical prophets
The Trinity is co-equal, co-existent, and co-eternal, operating as one. This reflects the Triune God. Unitarian Pentecostals see Jesus alone as God. They are called “Jesus Only.”	God is evoked as the authority on sin but not as the authority over sin. Jesus is the healer of sins. The Holy Ghost mediates between heaven and earth to possess believers.
Salvation-oriented and Jesus-centric	Focus on healing of the body to bring about cleansing and salvation
African origin with influence and affiliation by American missionaries	African origin combining Christian and African practices; developed locally by former leaders from the native Baptist churches
Emphasis on the baptism of the Holy Spirit, being filled with the Spirit with the	Emphasized possession of the Spirit by angels, African ancestors, and prophets

evidence of speaking in tongues	
The belief in divine healing by praying, laying on of hands, and anointing with consecrated olive oil	Healing is a fight against sin carried out with the use of special oils, herbs, and baths in consecrated water; done to ward off unclean spirits and attract angels
Pentecostals “tarry for the Holy Spirit” by spending time at the church altar praying to be filled by the Holy Spirit.	Revivalists “labor in the Spirit” by trumping (moving around in circles making deep breathing sounds). The ultimate aim is to be possessed by one of the archangels.
Holy Communion or the Lord’s Supper is practiced by Pentecostals to reflect on the passion of our Lord.	Revivalists spread what is called a table with fruits, flowers, breads, cakes, and different alcoholic and non-alcoholic drinks as part of their ritual. This is done to dine with angels and spirits.

CHAPTER THREE

BIBLICAL AND THEOLOGICAL PERSPECTIVES

The Pentecostal movement traces its history to the day of Pentecost as recorded in Acts 2, when 120 devoted followers of Jesus Christ were gathered in the upper room waiting on the promise of the Father. This was fulfilled when the Holy Spirit descended on them like a rushing mighty wind, and they were all filled with the Holy Spirit, speaking in other tongues as the Spirit gave them utterance.

Calvin Smith contends that this doctrine of the baptism in the Holy Spirit is the defining feature of the Holiness Movement from which early Pentecostals originated. This baptism was spoken of by John the Baptist in Matt 3:11: “I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire.”¹

In John 16:7, Jesus says, “Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you.”²

The baptism of the Holy Spirit was promised by Jesus in Acts 1:8: “But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.”³

According to Calvin Smith, this promise was fulfilled on the day of Pentecost when the 120 believers were filled with the Holy Spirit. Spirit baptism is accompanied

1. *The New King James Version Study Bible*, 2nd ed. (Nashville, TN: Thomas Nelson, 2008), Kindle ed., 7071.

2. *New King James Version Study Bible*, 7094.

3. *New King James Version Study Bible*, 8017.

by signs, wonders, and supernatural spiritual gifts.⁴ Particular emphasis is placed on miracles, divine healing, and especially glossolalia (speaking in tongues) as the initial evidence of being filled with the Holy Spirit.

There are many who question whether or not Pentecostalism embraces systematic theology; however, there is evidence to prove that the movement places special emphasis on four main areas of theology. These are Christology, the doctrine of Jesus Christ; soteriology, the doctrine of salvation; pneumatology, the doctrine of the Holy Spirit; and eschatology, the doctrine about the end times or the last things. During this discourse each area of theology will be ventilated within the context of Pentecostalism and Revivalism.

Smith describes Pentecostals as thoroughly evangelical in their theology, a term derived from the Greek *evangelion*, meaning “glad tidings.” Thus, evangelicalism focuses upon the gospel of a transcendent, personal God who, despite the sinfulness of humanity, offers divine grace and the forgiveness of sins through faith in a personal Savior, Jesus Christ, the visible return of Christ at the end of time, and eternal life.⁵ This statement summarizes the essence of three areas of theology except for the Holy Spirit, about which no mention is made.

Smith continues his observation by making the point that most importantly, Pentecostals have a strong and particular emphasis on the work of the Holy Spirit distinct from that of their fellow evangelicals. Acts 2 describes the Spirit being given on the day of Pentecost to people who were already believers. Pentecostals emphasize a second act of grace distinct from and subsequent to salvation referred to as the

4. Calvin Smith, *Pentecostal Power: Expressions, Impact, and Faith of Latin America Pentecostalism*, Global Pentecostal and Charismatic Studies 6 (Leiden, the Netherlands: Brill, 2011), 182.

5. Smith, *Pentecostal Power*, 184.

baptism of the Holy Spirit.⁶ The baptism in the Spirit releases supernatural gifts referred to as charismata, described in the book of Acts and discussed by the apostle Paul in 1 Cor 12–14. These gifts are operated through individual members of the church so that the entire body of Christ may be edified or built up spiritually and mature in Christ.

Pentecostal and Revival Soteriology

Both Pentecostal and Revivalist services have that special feature called the testimony service. This is a time when members give an oral expression of what the Lord has done for them both in past and in present times. The testimony is an oral account of what the Lord has done in the life of the believer; thereby encouraging others that he can do the same or even more for them. The testimony should glorify God and edify the church. Classical Pentecostals have always prided themselves on saying that they are saved, sanctified, and filled with the Holy Ghost and on their way to glory.

This testimony is a reflection of the important role that salvation plays in the life of a Pentecostal Christian. One must be saved by acknowledging one's sin, believing on the Lord Jesus Christ, and confessing those sins and turning away from them. Acts 16: 30-31 says, "And he brought them out and said, 'Sirs, what must I do to be saved?' So they said, 'Believe on the Lord Jesus Christ, and you will be saved, you and your household.'"⁷

According to Raymond Pruitt, in the doctrine of Christ we see the provision of salvation; in the doctrine of salvation we have the administration of salvation. The

6. Smith, *Pentecostal Power*, 182.

7. *New King James Version Study Bible*, 1851.

word *salvation* is translated from the Greek *soteria*, which comes from *soter*, meaning “redeemer” or “savior.”⁸

The New Testament has other synonyms for the word *salvation*. Pruitt continues by stating that the word *soteria* appears forty five times in the New Testament and is translated forty times as “salvation.”⁹ Other words which connote salvation are “deliver,” “health,” “saving” and “saved.” Pentecostals are very strong on being saved, according to Mark 16:16: “He who believes and is baptized will be saved; but he who does not believe will be condemned.”¹⁰

While Revivalists perform the sacrament of water baptism, there is not much theological explanation concerning this rite. Salvation and conversion are not emphasized as they are in the Pentecostal church. Baptism is seen as a form of cleansing from sin in addition to the herbal baths performed by the Revivalist leader. They do not subscribe to strict principles of systematic theology. This is so because they do not engage in theological training, and traditionally many of the leaders are semi-literate. According to Austin-Broos, her visit to a Revival church in Watt Town, St. Ann, revealed the following after she had an interview with the “Healer Man” Papa Linton.

Austin-Broos quotes him as saying, “To deal with sin you have to live to make a complete sacrifice. A man who lives in vanity cannot be dead to sin. We don’t rely on other church have to lean on the Spirit, we rest on the spirit [speaking in broken English]. If a person does not believe the Spirit the water will not cure him. That’s

8. Raymond Pruitt, *Fundamentals of the Faith* (Cleveland, TN: White Wing Publishing House and Press, 1995), 157.

9. Pruitt, *Fundamentals of the Faith*, 158.

10. *New King James Version Study Bible*, 1681.

why they come to the Seal to get cure.”¹¹ Due to the fact that Revivalism focuses so heavily on healing, that is the main concern. Their number one concern is to offer healing, and then they are assigned angels and spirits for protection.

Revivalism is strongly Old Testament in orientation; hence, not much emphasis is placed on the New Testament. Austin-Broos makes the point that upon entering Papa Linton’s church from the rear one is confronted with a banner hanging from the ceiling: Repent and be baptized for the coming of the Lord is at hand.¹² She also made the point that there was a plaque with Jer 51:10 written on it: “The LORD has revealed our righteousness. Come and let us declare in Zion the work of the LORD our God.”¹³

Pentecostal theology has a strong emphasis on the importance of soteriology; that is, the role of salvation. The death of our Lord and Savior Jesus Christ makes provision for our eternal salvation. According to Pruitt, our Lord Jesus Christ by taking on human nature and dying in our stead made perfect satisfaction to the justice of God’s nature, and at the same time demonstrated God’s unfathomable love for us in that he gave his only begotten son in order that he might pay the penalty for our guilt; so that we could be reconciled to God.¹⁴ It was God who took the initiative in the administration and application in providing salvation for the individual. Man is dead in trespasses and sin and unable to help himself until God, through his Spirit, awakens and convicts him of his sinful condition. Salvation then is presented to all men. “For God so loved the world that he gave his only begotten Son that whosoever

11. Diane J. Austin-Broos, *Jamaica Genesis: Religion and the Politics of Moral Order* (Chicago, IL: University of Chicago Press, 1997), 64.

12. Austin-Broos, *Jamaica Genesis*, 65.

13. *New King James Version Study Bible*, 1314.

14. Pruitt, *Fundamentals of the Faith*, 159.

believeth in him should not perish but have everlasting life” (John 3:16).¹⁵ The love of God is open to all human beings and everyone needs to accept God’s love in order to be saved. Rejection of God’s love leads to eternal damnation and separation from God.

Paul Enns states while there is human responsibility in salvation, there is first a divine side to salvation in which God sovereignly acts to secure the sinner’s salvation in Christ. In discussing the process of salvation, the work of Christ is supreme in achieving man’s salvation. Primarily, it involves the death of Christ as a substitutionary atonement for sin in securing man’s release from the penalty and bondage of sin and meeting the righteous demand of a holy God.¹⁶ The grace of God is his good pleasure that he gives to lost humanity; hence, the sinner receives it freely and is assured of salvation. “For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them” (Eph 2:8-10).¹⁷

Walter Hollenweger states that in speaking of Pentecostal soteriology, one must distinguish between expressed soteriology and lived soteriology; the two are not the same. When a black pastor in Birmingham says, “Hallelujah, I am saved,” he means that he has literally been saved. He owes his physical, psychological, spiritual, and cultural existence to the saving power of this Jesus Christ and his saving community.¹⁸ Salvation for this individual is a total package. He has come to realize that his total experience depends upon his salvation. Without Jesus he would be lost,

15. *New King James Version Study Bible*, 1764.

16. Paul Enns, *The Moody Handbook of Theology* (Chicago, IL: Moody Publishers, 2008), Kindle ed.683.

17. *New King James Version Study Bible*, 1985.

18. Walter J. Hollenweger, *Pentecostalism: Origins and Development Worldwide* (Grand Rapids, MI: Baker Academic, 1997), 246.

literally dead. No one would care for him, and he would have been lost in the rubble of modern society. This sentiment is also shared by the Pentecostals and Revivalists in Jamaica.

Hollenweger continues by saying when an insurance agent in Holland who has been converted in a charismatic prayer group says, “Hallelujah, I am saved,” he means something very different. He would be dead without Christ—he could still live on. But he has found a direction and a religious meaning for his life and a shift in priority.¹⁹ This is a clear case where different cultures relate to salvation in a different way. Salvation therefore brings transformation to the very poor and destitute; as the Christian community gives recognition to all believers improving their social status.

Pentecostal theology sees salvation as a process involving different stages of growth and development. Hollenweger makes the point that for the Pentecostal believer, the fundamental experience necessary to salvation is conversion, or regeneration. In numerous hymns and choruses the Pentecostal sings of the miraculous transformation which takes place in the soul and life of the sinner in the moment in which he repents and declares his sincere faith in Christ Jesus as Savior.²⁰

Pentecostal and Revival Christology

Christology is the centerpiece of theology and by extension Christianity, because Jesus is the center of our faith. He is the beginning and the end, the first and the last, the Alpha and Omega, or as Heb 13:8 says, “Jesus Christ the same yesterday, today and forever.”²¹ He was in the beginning with the Father and is described as the one who was and is and is to come. He is past, present, and future. According to

19. Hollenweger, *Pentecostalism*, 246.

20. Hollenweger, *Pentecostalism*, 246.

21. *New King James Version Study Bible*, 908.

Pruitt, Christology is that department of Christian doctrine which deals with the person of Christ. Sometimes it is studied as a subdivision of soteriology and some writers make soteriology a subdivision of Christology.²²

These two areas of theology are closely related because the angel gave the announcement about the birth of Christ by giving his name and his mission: “And she shall bring forth a Son, and thou shalt call his Name Jesus, for he shall save his people from their sins” (Matt 1:21).²³ The name of Jesus carries his character and the purpose of his coming, his person and work. His name means “Savior” or “Deliverer”; he came to save the world. Pentecostalism is sometimes described as Jesus-centric, Pentecostals preach, teach, and heal in the name of Jesus. Unitarian Pentecostals do everything in his name, because they do not believe in the Trinity, but “Jesus Only.” Most of all Unitarian Pentecostals strongly believe that baptism should be done only in the name of Jesus according to Acts 2:38.

The contrast to this is the fact that Trinitarian Pentecostals are very strong on the doctrine of water baptism being done according to Matt 28:19-20, which is referred to as the Great Commission: “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold I am with you always to the end of the age.”²⁴ Water baptism is the act of immersion in water according to the commandment and instructions of Christ. The ordinance has no power to wash away sins but is the answer of a good conscience toward God.

The ordinance of baptism is essential to the salvation process, and so in Pentecostal theology as soon as one receives Christ he or she should immediately seek

22. Pruitt, *Fundamentals of the Faith*, 115.

23. *New King James Version Study Bible*, 1577.

24. *New King James Version Study Bible*, 1635.

water baptism and then be a disciple. Water baptism is seen as an outward act of an inward grace. The individual is immersed in water symbolic of burial; this is burying the old sinful practices and walking in newness of life. As it relates to Christology, water baptism is putting on Christ and publicly acknowledging and embracing him. According to *Biblical Principles, Beliefs, and Practices*, baptism then is outward evidence of our submission to Christ in salvation and our public declaration that we are his followers. It identifies us with his people in his kingdom.²⁵

While Revivalism also uses water baptism as an entrance to the cult, the belief and practice are in sharp contrast to Pentecostalism. In addition to baptism, water is used for several other rituals, including spiritual bathing, washing, and cleansing. According to Moore and Johnson, many of the activities that Revivalists were involved in included wonders worked with consecrated water. Time and again water featured in Revival ceremonies, whether for anointing or baptism. Rivers and the worship of river gods formed a very important aspect of most West African religions.²⁶ The rite of Christian baptism fitted very well with the traditional African worldview, and so baptism by immersion is essential to the Revival sect as it is used as initiation into the movement for membership. Unlike Pentecostals, baptism by immersion was used for healing and washing away sins in Revivalism. This is a very strong contrast as baptism in Pentecostal theology serves as identifying with Christ, and spiritual cleansing but not washing away of sins or healing.

Revivalists are very keen on water rituals as a means of cleansing and healing, and so there are times when mass baptisms are practiced along with massive healing

25. Church of God of Prophecy, *Biblical Principles, Beliefs, and Practices* (Cleveland, TN: White Wing Publishing House, 2002), 15.

26. Brian Moore and Michelle Johnson, *Neither Led Nor Driven: Contesting British Cultural Imperialism in Jamaica, 1865–1920* (Kingston, Jamaica: University of the West Indies Press, 2004), 70.

services. Hundreds of people will gather at what are called “healing springs” to be healed of all kinds of diseases and by extension have their sins washed away. Moore and Johnson make the point that in 1895 a healing spring was discovered in Williams field, St. Catherine, Jamaica, and this was led by a woman called Cole whose father was born in Africa. The group waited for the water to be troubled by “spirits,” when it was pronounced blessed and holy; and then hundreds of devotees rushed into the stream in a nude condition.²⁷ They would bathe themselves in the stream, drink the water on spot, and take home some of the water in bottles or other containers to drink over time.

There were other Revivalist leaders who practiced what later came to be called “fountainism,” the practice of drinking consecrated water from the healing springs. The idea of these fountains can be associated with the man who was healed at the Pool of Bethesda as recorded in John 5:5-15: He was there thirty-eight years waiting for the season when the angel would trouble the waters so that he would get his healing but was hindered by other sick folks who could reach the water faster than he could. Jesus told him to take up his bed and walk; the sick man obeyed and was healed that very hour.

Fountainism was a popular feature of many Revivalists in the late nineteenth century, as a number of Revivalists got into the business of baptizing people in healing springs for the purposes of cleansing and healing. There are a few who shall be named in this research; according to Moore and Johnson, a similar situation occurred in 1899 when President Dan and his Revival group engaged in fountainism, drinking water consecrated by themselves. Without doubt the most famous of these was Alexander Bedward, whose healing stream became the subject of folk knowledge

27. Moore and Johnson, *Neither Led Nor Driven*, 70.

and song.²⁸ Bedward was a Revivalist leader in his time in Jamaica who attracted national attention. He was a religious leader who publicly criticized the colonial authorities and was charged and arrested for inciting public disturbance.

Both Pentecostals and Revivalists embrace Christology, but to different degrees. While Pentecostals see Jesus as the Son of God, Savior, Healer, and Deliverer; Revivalists see him just as a healer. Although Jesus is the spiritual being who does healing, Revivalists add herbs, baths, and oils to assist them in the healing process. Pentecostals believe and practice divine healing by praying over the sick and anointing them with consecrated olive oil. The person who is being prayed for is expected to release his or her faith and claim their healing.

Pentecostal and Revival Pneumatology

Pentecostalism is known as that movement that places pneumatology at the center of its theology. The power and work of the Holy Spirit has dominated theological discourse since the last century. Pentecostal pneumatology continues to be a hot topic of debate for scholars across all religious traditions. This is so because of manifestations of the Spirit which have left many in awe and attracted millions to the Pentecostal movement.

According to Pruitt, pneumatology is the section of theology that studies the person and character of the Holy Spirit. The term is derived from the two Greek words, *pneuma* (spirit) and *logos* (thought, expression, or word). However, the Old Testament Hebrew word for Spirit is *ruach*.²⁹ There are other words that carry a similar meaning, such as “breath” or “wind,” as recorded in Acts 2:2: “And suddenly

28. Moore and Johnson, *Neither Led Nor Driven*, 71.

29. Pruitt, *Fundamentals of the Faith*, 193.

there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting.”³⁰

According to Enns, “The deity of the Holy Spirit is inextricably bound up with the doctrine of the Trinity. A denial of one is a denial of the other. Conversely, belief in the Trinity necessitates a belief in the deity of the Holy Spirit. The Title Spirit of God evidence his relationship with the Father and the Son and also affirms his deity.”³¹ The Holy Spirit is also called the Spirit because he makes Christ real in the hearts and lives of believers. Being the third person of the Godhead, the Holy Spirit has a personality and should not be referred to as it, because he is a person.

Enns continues his discourse stating that the Holy Spirit has a personality because he has intellect, emotions, and will. He therefore has a divine personality to which we relate.³² Many people cannot relate to the Holy Spirit as a person as they understand him as a force or as a feeling. He is, however, the eternal Spirit of God who does the work of Jesus on earth. The work of the Holy Spirit confirms his personality. According to John 14:16, the Holy Spirit would be our Helper; in John 16:8-13 the Spirit guides believers and convicts the world of sin; and in John 15:21 the Holy Spirit gives life and regenerates the believer.

Pruitt states that the work of the Spirit may be summed up under the following headings: his work in the creation and preservation of the universe: His work among men in general; his work in relation to the Scriptures; his work in relation to Jesus Christ; and his work in the believer in general.³³

The work of the Holy Spirit is the work of Christ on earth. He represents Christ in the life of the believer and works in unison with the Trinity. Jesus declared

30. *New King James Version Study Bible*, 8023.

31. Enns, *Moody Handbook of Theology*, 7089.

32. Enns, *Moody Handbook of Theology*, 7090.

33. Pruitt, *Fundamentals of the Faith*, 197.

in John 16:13, “Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.”³⁴ The Holy Spirit will ultimately bring to completion God’s work in his creation and finish God’s work in every sphere of the world.

According to Karkkainen, the Bible presents no systematized outline of the work of the Spirit, any more than it does of any other systematic topic. It teaches about the Spirit through symbols and stories, and the accent is on the work of the Spirit, in other words, spirituality. To do justice to the biblical account, we need to look first at various images and terms used of the Spirit and his work. The images of the Spirit in the Bible are taken from the material animal and personal world.³⁵ There are several symbols like breath, wind, oil, water, fire, and dove that are used throughout the Scriptures to represent the Holy Spirit. As it relates to Pentecostalism, the dove is the most popular symbol used. Some Pentecostal denominations use the dove as their official logo for their organization. The dove seems to be the most popular, as Matt 3 records the Holy Spirit descending on Jesus at his baptism in the form of a dove. This was also the launch of Jesus’ public ministry.

Similarly, the Revivalists use biblical symbols including the cross and the dove as what is referred to as Revivalist iconography. Austin-Broos describes the symbols she saw at Papa Linton Church in Watt Town, St. Ann, Jamaica. She states, “As the eyes travel farther along the ceiling of the Church toward the table and the lectern of the leader, three pieces of wood, fashioned partly like arrows and partly like hooks, jut down from the cross beams. These I was told were the conductors of the

34. *New King James Version Study Bible*, 794.

35. Veli-Matti Kärkkäinen, *Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective* (Grand Rapids, MI: Baker Publishing Group, 2002), Kindle ed. 23.

Spirit, shaped to assist its entry into the church.”³⁶ These symbols have certain meaning to Revivalists, but to the average visitors it does not seem to make much sense. However, these symbols were reminders and conductors of the Holy Spirit.

Austin-Broos continues her description: “There were other diagrams containing representations of vital nature, the cross, and the dove in an integrated pattern, sometimes with magical numbers as well. There was a Banner with two appliques, one of a Dove and the other a vital plant.”³⁷ Again it is clear that the dove is central as a symbol in Revivalism and the dove represents the Spirit; however, the Spirit is entertained by using other media and material like flags on tall poles to tell the Spirit where to stop for worship.

Baptism in the Holy Spirit

The baptism in the Holy Spirit is that which gives Pentecostalism its distinctive, it’s the fulfilment of the promise of the Father and the Son. According to *Biblical Principles, Beliefs, and Practices*, “The baptism with the Holy Spirit as it occurred in the Book of Acts is a definite experience that is subsequent to the salvation and sanctification experiences or may accompany them in somewhat simultaneous way.”³⁸ In Acts 2:38-39, Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit.

This experience is defined as an endowment of power for service. It is a definite, instantaneous experience described in the Scriptures by the word *baptism*. In addition the baptism is accompanied by speaking in tongues as the Spirit gives

36. Austin-Broos, *Jamaica Genesis*, 67.

37. Austin-Broos, *Jamaica Genesis*, 67.

38. *Biblical Principles, Beliefs, and Practices*, 9.

utterance. *Biblical Principles, Beliefs, and Practices* states, “speaking in [with] other tongues—languages magnifying God through uttering His wonderful works in languages normally unknown to the Speaker.” Acts 2:4-8, 11 and Acts 10:44-46 describe the coming of the Holy Spirit upon believers as clearly stated in the foregoing scriptural texts.³⁹

Throughout the book of Acts there have are several instances when the Holy Spirit fell upon the believers. In Acts 10 the Holy Spirit fell on Cornelius, and he spoke in tongues and was baptized. It should be noted that he received the baptism in the Holy Spirit before he was baptized in water. Acts 19:6 records that Paul laid hands on twelve believers in the city of Ephesus for them to receive the Holy Spirit, and they spoke in tongues and prophesied.

Finnish Pentecostal theologian Veli-Matti Kärkkäinen wrote correctly that the Pentecostal movement has placed the doctrine of Spirit baptism at the forefront of the theological agenda in modern theology.¹ He also noted rightly that the doctrine is still in the making; “the final word has not yet been said.”⁴⁰ Theological scholars continue to examine and discuss this biblical phenomenon of spirit baptism and give their different perspectives.

Macchia makes the point that when one thinks of what is distinctive about Pentecostal theology, usually included is an understanding of spirit baptism as an empowerment for ministry distinct from regeneration or initiation into Christ. Most Pentecostals view this as a revival or renewal experience in the Christian life and link

39. *Biblical Principles, Beliefs, and Practices*, 10.

40. Frank D. Macchia, *Baptized in the Spirit: A Global Pentecostal Theology* (Grand Rapids, MI: Zondervan, 2006), Kindle ed. 60.

it to involvement in the extraordinary gifts of the Spirit, especially speaking in tongues and divine healing.⁴¹

The dialogue continues as theologians globally try to explain the manifest presence of God at work in the life of the believer. While academics try to come to terms with the move of the Spirit they cannot fully explain his work. Macchia quotes other theologians concerning their understanding of spirit baptism. A number of Pentecostal authors globally can be cited in agreement with Chan concerning the central significance of spirit baptism to Pentecostal experience and theology. Allan Anderson has stated, for example, that a “fundamental presupposition of all Pentecostal theology is the central emphasis on the experience of the baptism in the Holy Spirit,” adding that “all Pentecostal churches throughout the world attach great importance to this doctrine.”⁴²

Macchia quotes another theologian concerning spirit baptism, Similarly, Korean theologian Koo Dong Yun notes that “out of a number of intriguing characteristics of the Pentecostal-Charismatic movement, ‘Baptism in the Holy Spirit’ . . . represents the most distinctive doctrine.”⁴³ Macchia contends our final conclusion will be that spirit baptism is a baptism into the love of God that sanctifies, renews, and empowers until spirit baptism turns all of creation into the final dwelling place of God. Along the way, Pentecostals will be justified in calling Christians to a spirit baptism as a fresh experience of power for witness with charismatic signs following.⁴⁴ The discourse on the doctrine of spirit baptism is sometimes a double-edged sword as sometimes it serves to unite Christians; while it can also be a major point of schism and division.

41. Macchia, *Baptized in the Spirit*, 20.

42. Macchia, *Baptized in the Spirit*, 21.

43. Macchia, *Baptized in the Spirit*, 21.

44. Macchia, *Baptized in the Spirit*, 21.

Pentecostal Eschatology

An important development in the research has occurred over the past few decades that shifts the point of continuity of our chief theological distinctive from spirit baptism to eschatology. Donald Dayton maintained that Pentecostal theology, though more diverse than spirit baptism and tongues, consisted of a coherent devotion to Jesus as Savior, Spirit Baptizer, Healer, and Coming King.⁴⁵ Though these themes were taken individually from the Holiness Movement, Pentecostalism found its unique theological distinctive in the formation of a fourfold Gestalt of devotion to Jesus.

According to Pruitt, eschatology is derived from two Greek words, *eschatos* (last) and *logos* (study). It denotes the doctrine of the last things but is not limited to things yet future. Rather, all prophetic Scriptures, fulfilled and unfulfilled, are the concern of eschatology. The scriptural basis for the term is found in those passages which speak of the “last days.”⁴⁶ There are other words or phrases like the last hour (1 John 2:18) and the last time (1 Pet 1:20). This is the area of theology that informs the people of God as to signs of the end and the events that will take place. The rapture is one of those events that Pentecostals anticipate as they sing, teach, and preach about the second return of Jesus Christ.

Pentecostal theology has a very strong interest in the rapture because it will be the consummation of all things in God. Jesus shall return victorious, with power over Satan who shall be bound for a thousand years. According to Pruitt, the purpose of Christ’s return is summarized under four headings: to fulfill his purpose for the church, to judge the nations, to deliver and judge Israel, and to reign.⁴⁷ It is believed

45. Macchia, *Baptized in the Spirit*, 38.

46. Pruitt, *Fundamentals of the Faith*, 245.

47. Pruitt, *Fundamentals of the Faith*, 250.

that the second coming of Christ has two phases. The first is the rapture, when he will appear in midair and catch away the church to meet him in the air. The second phase will be the Great Tribulation, which will see the judgment seat of Christ and the marriage supper, after which he will return to earth to set up his millennial kingdom on earth.

Pentecostal scholars often advance the dialogue concerning the importance of eschatology in Pentecostalism. Spirit baptism prepares one to embrace the doctrine of the end times, because that same Spirit that raised Jesus from the dead shall quicken your mortal body. This is alluding to the role of the Holy Spirit in the resurrection. According to Macchia, Spirit baptism for Pentecostals is the experience that brings to realization personally what the eschatological latter rain of the Spirit brings corporately to an era of time.⁴⁸ Being filled with the Holy Spirit gives the saint the assurance to live a holy life on earth and reap the reward when Jesus returns.

Macchia continues, “In other words, the latter rain of the Spirit assures that Spirit baptism is not just an individual experience but has implications for how we view the entire church and its mission in the world.”⁴⁹ In addition to spirit baptism the doctrine of eschatology is of critical importance to Pentecostalism and other religious groups, including Revivalism. The emphasis of the New Testament is on the immediate return of our Lord in the air. Most Pentecostal sermons would end with a strong appeal to get saved and be prepared to meet the Lord on his second return. “Behold I come quickly and my reward is with me” (Rev 22:12).

48. Macchia, *Baptized in the Spirit*, 40.

49. Macchia, *Baptized in the Spirit*, 40.

Conclusion

When the theology and practices of Pentecostalism and Revivalism are compared the practices appear similar but the beliefs are different. The Pentecostal movement believes and practices the fourfold gospel; Jesus Christ as Savior, Spirit Baptizer, Healer, and soon coming King. This statement encapsulates the four areas of theology that the Pentecostal movement embraces. As it relates to theology these would be Christology, soteriology, pneumatology, and eschatology.

While Pentecostals embrace all areas of the fourfold gospel, Revivalism places much emphasis on Jesus Christ as Savior and Healer. Revivalism believes in salvation through Christ, and this is followed with water baptism. However, baptism has a different meaning for them when compared with Pentecostals. Revivalism uses water baptism as entrance into the church to become a member. It is also used to wash away sins, cleansing, and healing.

Pentecostals see baptism as a public act identifying with Christ, and it is the answer of a good conscience toward God. Water baptism has no power to wash away sins but is symbolic of cleansing, an outward evidence of submission to Jesus Christ, and a public declaration of being his follower. Both movements believe and practice divine healing; however, Pentecostals believe that healing comes through the atonement of Christ on the cross. Revivalists believe that Jesus is the Healer, but he is assisted by angels, spirits, and the prophets, along with the use of baths made from bushes. Revivalists also select certain rivers and streams known as healing springs where healing and water rituals are carried out on their members.

The baptism of the Holy Spirit is important to both movements. Macchia states, "Such an experience is regarded among a majority of Pentecostals as an empowerment of Christians for vibrant praise and dynamic witness, both of which are

thought to involve signs and wonders of the kingdom that should be experienced to some degree in the everyday lives of ordinary Christians.”⁵⁰ Pentecostals strongly believe in the fact that the Holy Spirit should be manifested and evident in the life of the believer with signs, wonders, and miracles. Revivalists believe in Spirit possession, but this could be the Holy Spirit or the spirit of an angel, ancestor, or one of the prophets of the Bible. These other spirits are helpful in completing the work of healing and cleansing.

Finally, Pentecostal theology has brought pneumatology and eschatology together. Baptism in the Holy Spirit empowers the believer to live victoriously in this world while anticipating the second return of Jesus Christ. While Revivalists believe in life after death, they have not fully espoused any doctrine on the details of the end times. Pentecostals live each day with a constant awareness that the trumpet could sound any day now. The imminent return of Jesus Christ is always a priority for Pentecostals as they seek to escape this world to live with Jesus, their Savior and Lord eternally.

50. Macchia, *Baptized in the Spirit*, 34 -35.

CHAPTER FOUR

PROJECT DESIGN

Population

The collection of data for this section of the research employed the use of primary sources and secondary sources. It was carried out using information garnered from a random sample of twenty Pentecostal and Revivalist practitioners combined and a focus group. The questionnaires were administered to members of three Revivalist churches in western Jamaica and a number of Pentecostal denominations so as to have a wide cross-section of views and responses. This sample size is representative of the Revivalist and Pentecostal population in Jamaica. The respondents were also from different educational backgrounds and a balanced mix of gender.

The focus group was carefully selected to discuss questions related to the thesis-project. This group consisted of ten Pentecostal and Revivalist leaders who were specially selected as they would be able to provide credible and practical information about their respective movements. The discussion was held using a set of questions which were approved by the Gordon-Conwell Theological Seminary Internal Review Board to guide the conversation.

Of the twenty questionnaires administered, only fifteen were returned, as some Revivalists appeared to be apprehensive about completing the survey due to low literacy levels among them. They were, however, willing to share generally about the religious practice. The focus group was moderated by the researcher along with a Revivalist minister. The group shared information freely and frankly, and it was a learning experience for all parties involved.

Sample Technique

The sample used was not chosen by census or data collected previously but instead was garnered by virtue of the ministers' associations in western Jamaica, who gave access to their members. The type of sampling used was quota sampling, which is a type of non-probability sampling, where the researcher ensures proportionate representation of the target population. All the respondents were of the Pentecostal or Revivalist community, even though there was reluctance on the part of some Revivalists.

Description of the Instrument

The researcher used a questionnaire and a focus group as instruments of data collection. The questionnaire was administered to twenty Pentecostal and Revivalist practitioners. They were issued the survey and asked to respond to the questions as truthfully as they can. This method (questionnaire) was chosen because information can be garnered in a relevant manner and in a timely fashion.

The researcher used interval data, as this method gathers more information than yes and no responses. Using interval data causes the researcher to be able to manipulate the information from a numerical and quantitative perspective in a more effective way. The researcher employed the Likert-type scale—strongly agree, agree, neutral, disagree, strongly disagree—which is excellent for quantifying attitudes and opinions.¹ The purpose was to get a better insight concerning the thesis. The

researcher sought to answer four major questions which were then further subdivided into fifteen questions.

1. Burns and Grove, *Essential Elements of Questionnaire Design and Development* (1997), 44.

In addition to quantitative data collection, the researcher gathered some information qualitatively through a focus group to garner participants' beliefs and attitudes. This focus group was organized with ten people, a mixture of Pentecostal pastors and Revivalist pastors and two moderators: the researcher, who is a Pentecostal pastor, and a Revivalist pastor.

Advantages and Disadvantages of Quantitative and Qualitative Data

Haralambos and Holborn posit that a questionnaire is a pragmatic way to collect data.² Data can be collected in large quantities over a short period of time. The results can be easily quantified, even with little personal involvement. This is an inexpensive and reliable way of capturing data by virtue of its quantitative nature.

Questionnaires also have drawbacks: there is the possibility of outside interference, sometimes the surveys are returned late as respondents cannot meet the timeline given by the researcher, and there is the possibility of misinterpretation by the respondents. Nevertheless, table 4.1 below shows the four main questions which are used to guide the discussion, out of which fifteen questions were formed.

Table 4.1: Major Questions Covered by the Questionnaire

1. Do Pentecostals and Revivalists share a similar theology as it relates to their spirituality?	1, 3,4, 12
2. Should Christians visit a Revival church in order to access healing from the leaders?	5, 6, 7, 10
3. Pentecostalism and Revivalism share a similar African heritage.	2, 13, 14, 15
4. Are Revival churches being led by the Holy Spirit or by some other god, angels, or spirit?	8, 9, 11

2. Michael Haralambos and Martin Holborn, *Sociology: Themes and Perspectives*, 4th ed. (London, England: Collins Educational, 1995), 829.

Responses to Questions

Table 4.2: Major Question 1, Do Pentecostals and Revivalists Share a Similar Theology as It Relates to Their Spirituality?

Items	Responses A, B, C, D, E
1. Pentecostalism and Revivalism are very similar in their outward manifestation of the Spirit.	Strongly Agree, Agree, Strongly Disagree, Disagree, Neutral
3. Traditional Pentecostal preachers are generally uneducated and are opposed to theological training.	Strongly Agree, Agree, Strongly Disagree, Disagree, Neutral
4. Traditional Revivalist leaders are generally uneducated and oppose training because they believe they are gifted.	Strongly Agree, Agree, Strongly Disagree, Disagree, Neutral
12. Revivalism is a highly respected movement in Jamaica.	Strongly Agree, Agree, Strongly Disagree, Disagree, Neutral

For responses to question 1, see figure 4.1. Pentecostalism and Revivalism are similar in their outward manifestation of the Spirit. Based on the findings, 60% agree that Pentecostalism and Revivalism are very similar in their outward manifestation of the Spirit, 20% strongly disagree, and the other 20% disagree. This has set a trend for the research reflecting the popular view that both movements are similar in their outward manifestation of the Spirit. This could lead to the confusion about the theology which the researcher alluded to at the outset of this research.

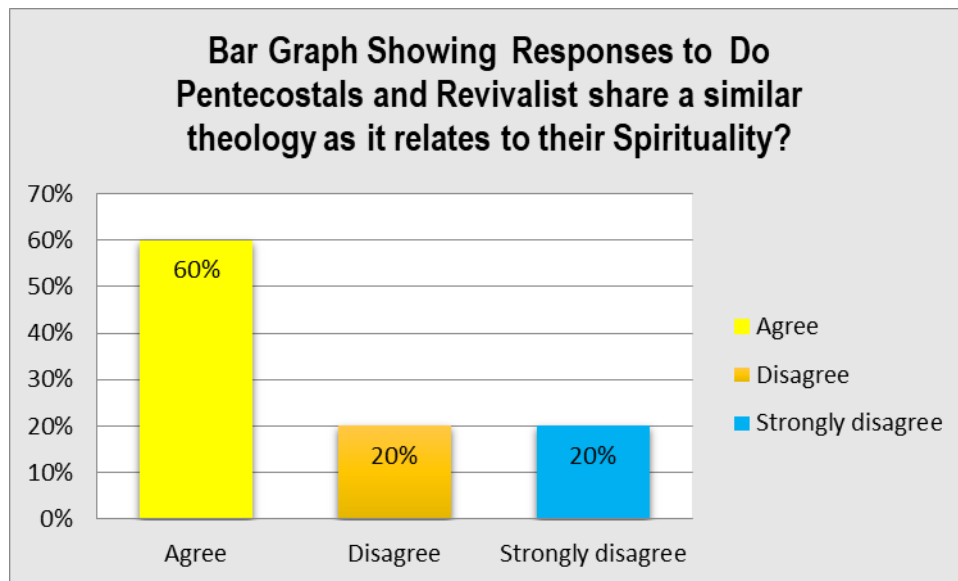


Figure 4.1: Percentage Response to Question 1

In response to question 3, see figure 4.2. Traditional Pentecostal preachers are generally uneducated and are opposed to theological training. The responses have shown that 54% of the participants agreed that traditional Pentecostal preachers are generally uneducated and are opposed to theological training; 20% of respondents strongly agree that traditional Pentecostal preachers are opposed to theological training, another 20% disagree, and 6% are neutral. When agreed and strongly agreed are combined this adds up to 74% of respondents who are of the view that traditional pastors are opposed to training. This will have serious implication for these pastors' understanding of theology, the subject of this research.

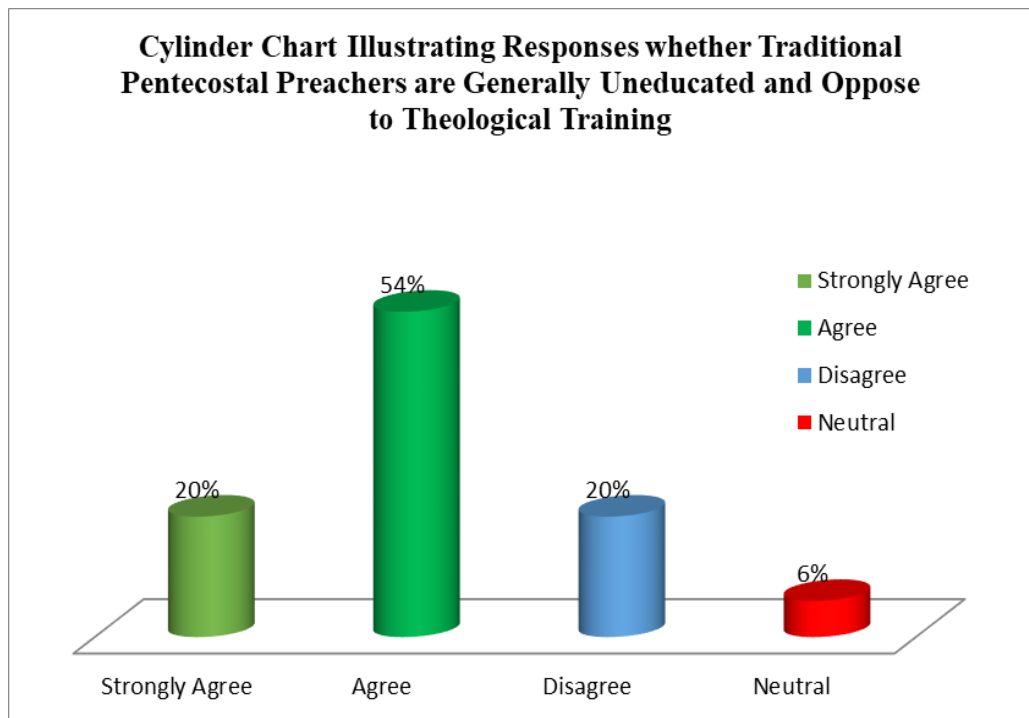


Figure 4.2: Percentage Response to Question 3

In response to question 4, see figure 4.3. Traditional Revivalist leaders are generally uneducated, opposed to training, and believe they are gifted by God. The response to this question revealed that 54% of respondents are of the view that Revivalist leaders are uneducated and oppose training, claiming that they are gifted by God;. 40 % of respondents strongly agree that they oppose training, and 6% are neutral. Again this has serious implications for these leaders lacking knowledge about the very theology of their respective denominations. Revivalists are seriously lacking in understanding because most of their pastors are uneducated.

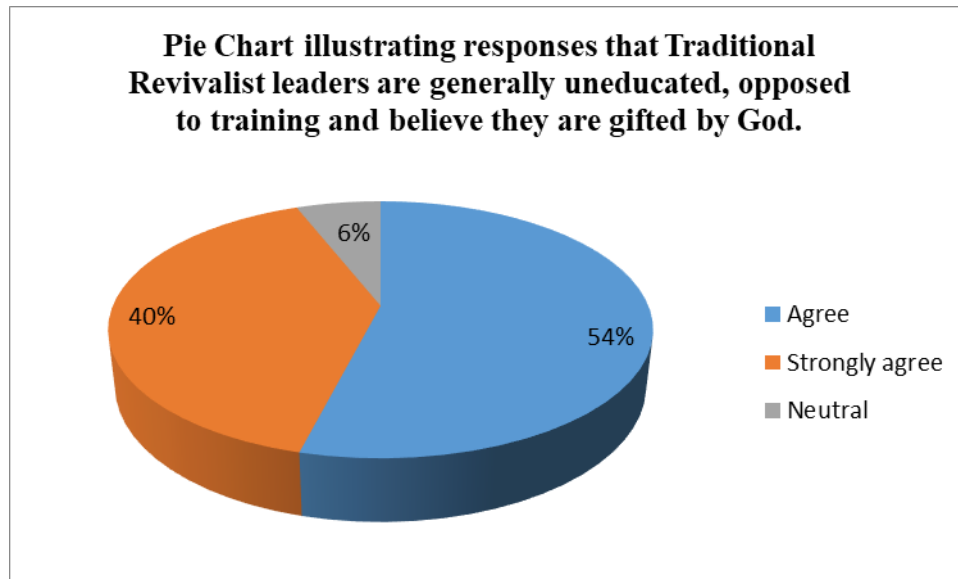


Figure 4.3: Percentage Response to Question 4

In response to question 12, see figure 4.4. Revivalism is a highly respected movement in the Jamaican society. Of the respondents who participated in the survey, 27% strongly disagree that Revivalism is a respected movement in Jamaica; 34% disagree, 20% are neutral, and 19% agree. Based on the responses gleaned from strongly disagree and disagree it is clear that Revivalism as a religious movement is not highly respected among the Jamaican population. If that it is the case, it would not be able to attract a large following of people.

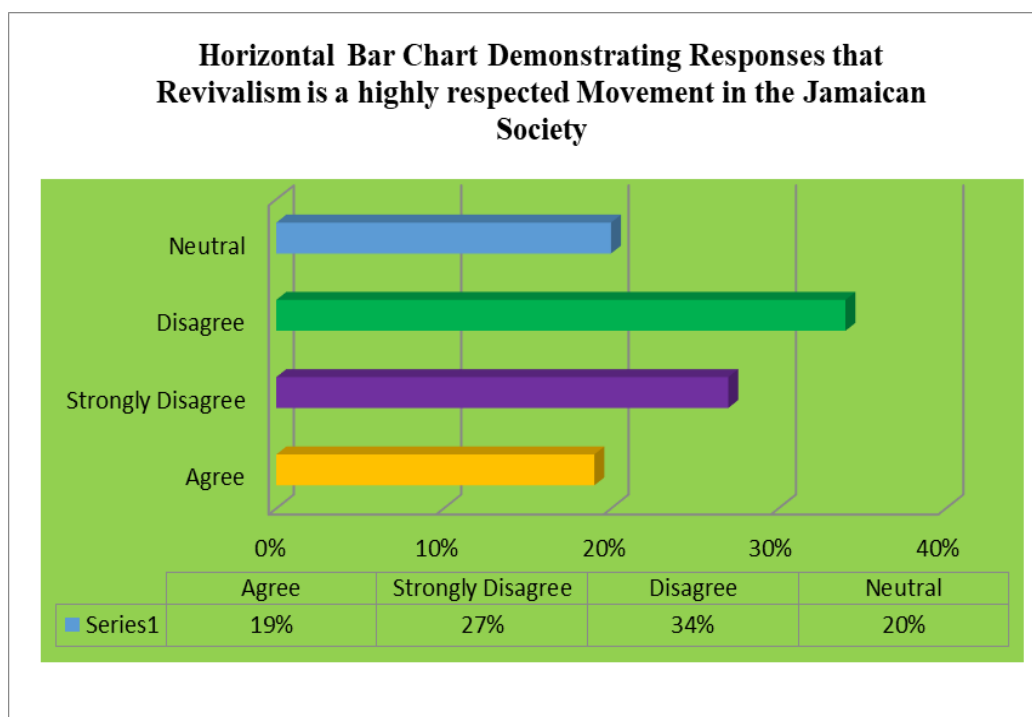


Figure 4.4: Percentage Response to Question 12

**Table 4.3: Major Question 2, Should Christians Attend a Revivalist Church in
Order to Access Healing from Their Leaders?**

Items	Responses
5. It is normal for Christians who are sick to seek prayers and deliverance from a Revivalist church.	Strongly Agree Agree Disagree Strongly Disagree Neutral
6. It is fine to use oils, burn candles, and throw curses at those who seek to hurt us.	Strongly Agree Agree Disagree Strongly Disagree Neutral
7. Going to a Revival church is quite fine once you receive your healing.	Strongly Agree Agree Disagree Strongly Disagree Neutral
10. Many Jamaicans still go to church on Saturday or Sunday and then visit a Revivalist church for healing or palm reading.	Strongly Agree Agree Disagree Strongly Disagree Neutral

In response to question 5, see figure 4.5. It is normal for Christians who are sick to seek prayers and deliverance from a Revivalist church. Based on the number of persons who responded to this question, 34% strongly agree that Christians should seek prayers and deliverance from Revivalist churches. Similarly, another 34% strongly disagree. This is rather interesting as the respondents are clearly divided over this question. Of the respondents, 27% agree that it is fine to seek prayers from Revivalists, and the other 5% are neutral. It would appear as if both Pentecostals and Revivalists are not sure about the theology that informs healing.

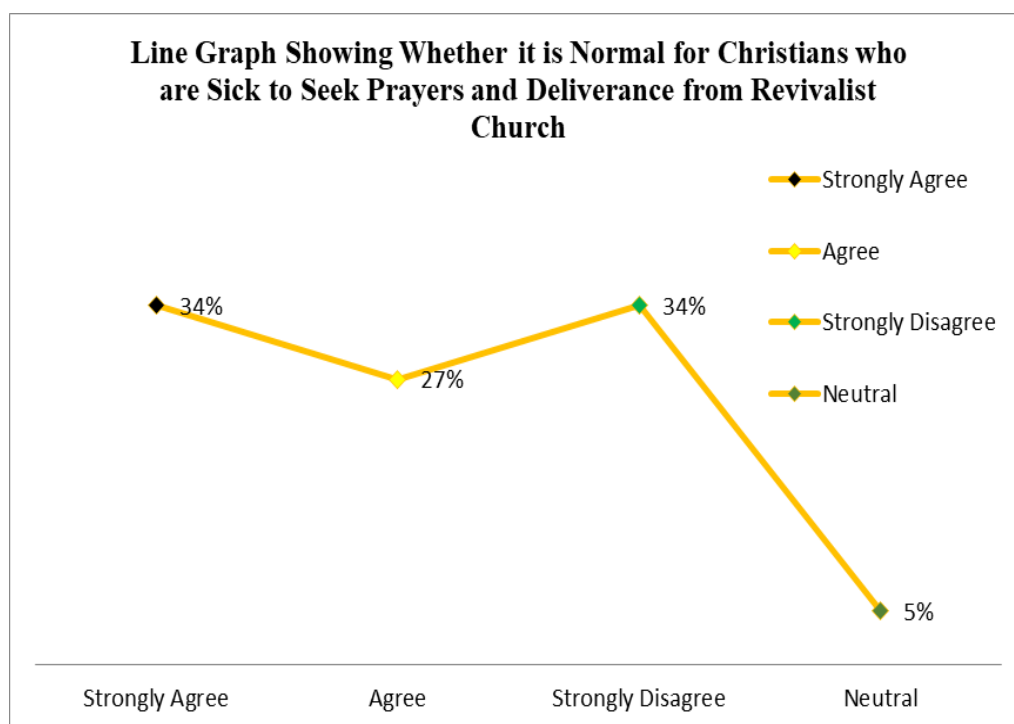


Figure 4.5: Percentage Response to Question 5

In response to question 6, see figure 4.6. It is fine to use oils, burn candles, and throw curses at those who seek to hurt us by returning the curse. The responses to this question have revealed that 67% of respondents strongly disagree with this statement,

another 14 % disagree with the statement, 14% agree with the statement, and a meager 5% strongly agree that it is fine to burn candles and uses oils to throw curses. It is very good to know that 67% of respondents think it is wrong to indulge in those practices, as in the minds of most Jamaicans this is bordering on the practice of witchcraft.

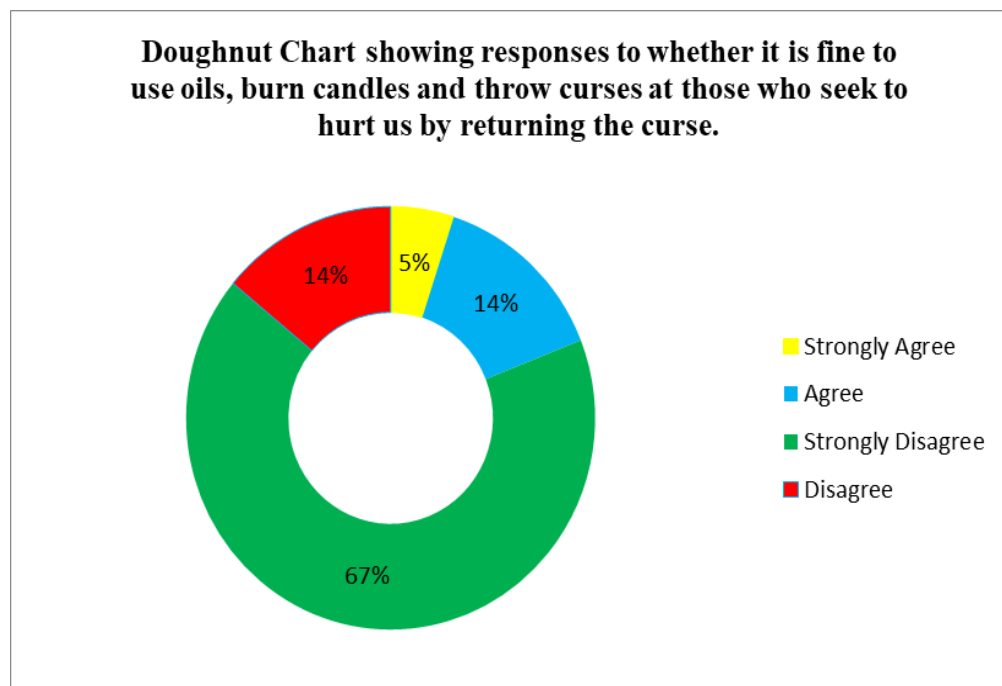


Figure 4.6: Percentage Response to Question 6

In response to question 7, see figure 4.7. Going to a Revival church is quite fine once you receive your healing. Of the respondents, 40% strongly disagree with the statement: this means that they believe it is not fine to go to a Revivalist church to receive healing. Another 13% also disagree; however, yet another 13% strongly agree that it is quite fine to do so, while 6% also agree that they would go to a Revival church to seek healing. It should be noted that 28% of respondents were neutral. The researcher can clearly say that most of the respondents do not think it is fine to attend

a Revivalist church for healing. It means, therefore, that they would have visited a Pentecostal church to request prayer for healing.

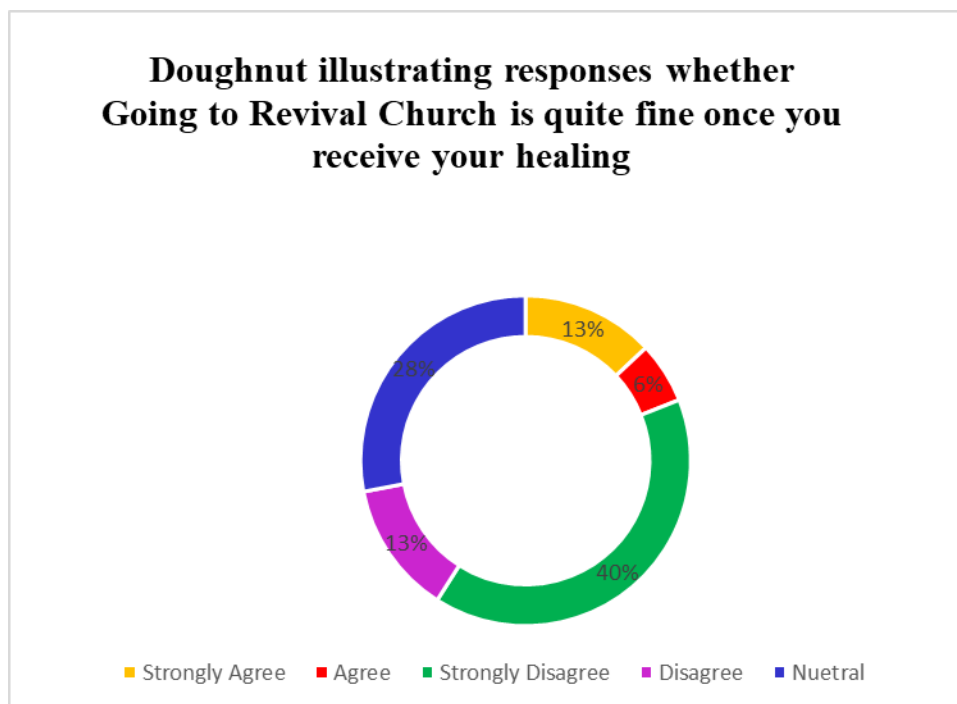


Figure 4.7: Percentage Response to Question 7

In response to question 10, see figure 4.8. Many Jamaicans still go to church on Sundays and then visit a Revivalist group for healing or palm reading. The responses have revealed that 47% of respondents agree and are of the view that many Jamaicans who are active church members still seek help from Revival churches; 27% also strongly agree. However, 13% strongly disagree, and another 13% are neutral. Overall it is clear that many Jamaicans go to their regular churches on a Sunday and still go to Revivalists for healing. This seems to be cultural, as it relates to a society coming out of slavery which still indulges in Africa retentions.

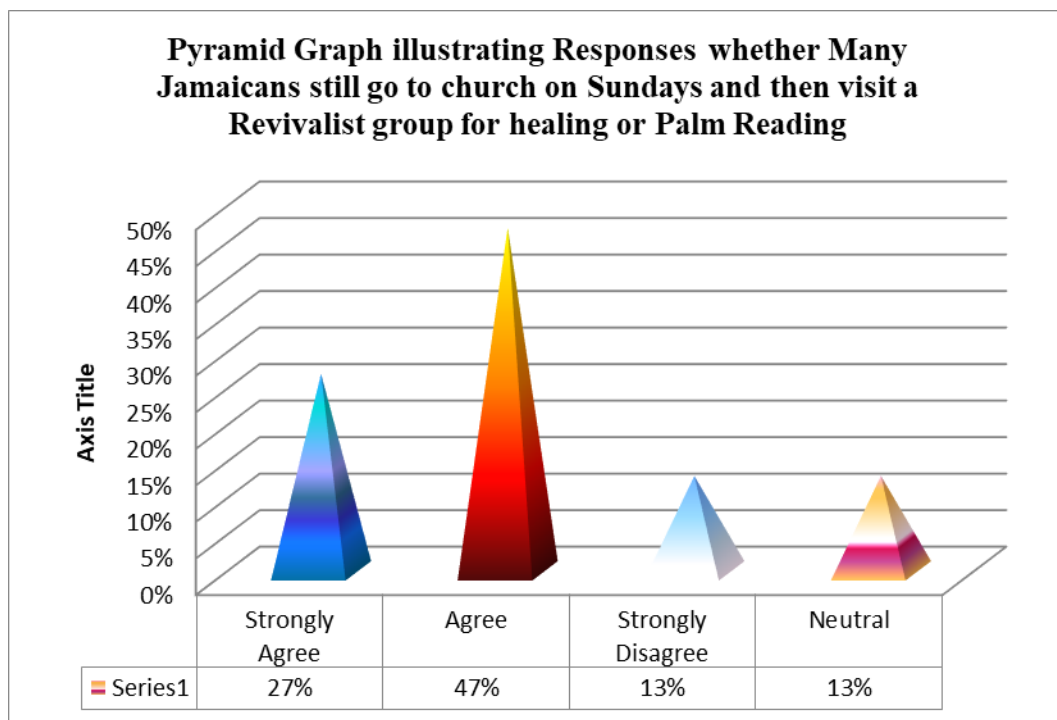


Figure 4.8: Percentage Response to Question 10

Table 4:4: Major Question 3, Do Pentecostalism and Revivalism Share a Similar African Heritage?

Items	Responses
2. Both Pentecostalism and Revivalism are religious expressions which have their roots in Africa and appeal to the black masses.	Disagree, Strongly Disagree, Strongly Agree, Agree, Neutral
13. Pentecostalism has evolved over time, and many of its members are now educated and form part of the Jamaican middle class.	Disagree, Strongly Disagree, Strongly Agree, Agree, Neutral
14. Pentecostalism is an African movement with American influence while Revivalism is an African movement with Jamaican influence.	Disagree, Strongly Disagree, Strongly Agree, Agree, Neutral
15. Revivalism allows smoking and drinking alcohol as a normal practice. Do you agree with this practice?	Disagree, Strongly Disagree, Strongly Agree, Agree, Neutral

In response to question 2, see figure 4.9. Both Pentecostalism and Revivalism are religious expressions which have their roots in Africa and appeal to the black masses. The respondents have stated that 51% of them agree that Pentecostalism and Revivalism have their roots in Africa. This concurs with Hollenweger's view that Pentecostalism has an African heritage. A small 8% strongly agree. It should be noted that 27% strongly disagree, while 7% disagree and 7% were neutral. It is commendable to know that both Pentecostals and Revivalists are aware of their African roots and seek to embrace them.

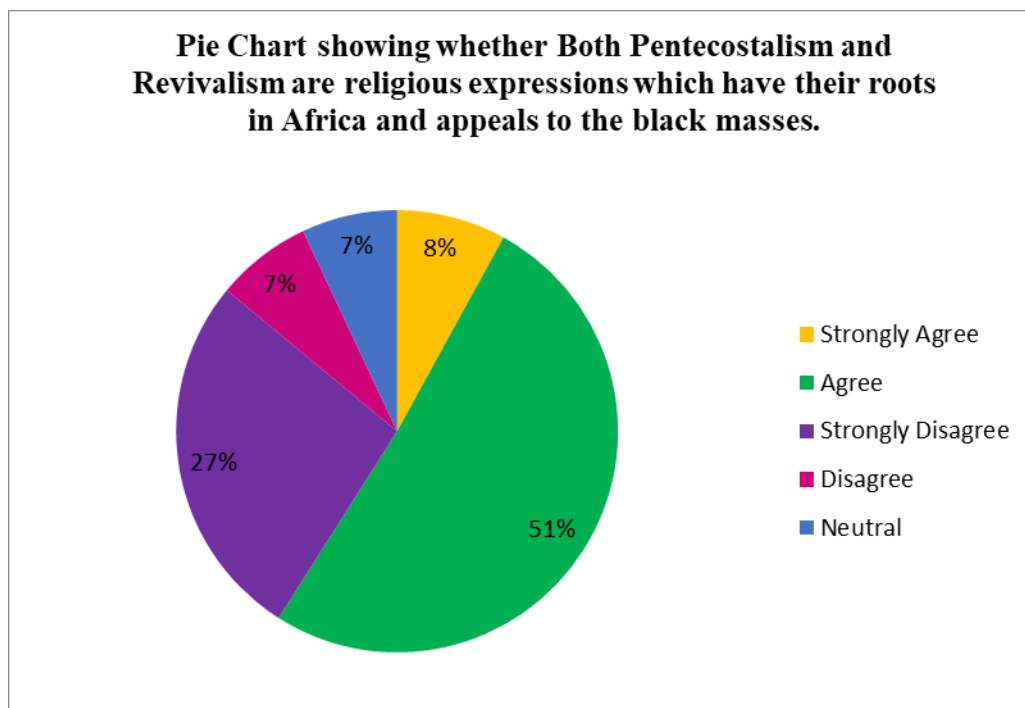


Figure 4.9: Percentage Response to Question 2

In response to question 13, see figure 4.10. Pentecostalism has evolved over time, and many of its members are now educated and form part of the Jamaican middle class. The responses have revealed that 60% agree to this comment, 34% strongly agree, and only 6% disagree. This is a true reflection of the status of

Pentecostalism in Jamaica currently. The movement has grown over time, and the second and third generations have used education as a means of upward social mobility.

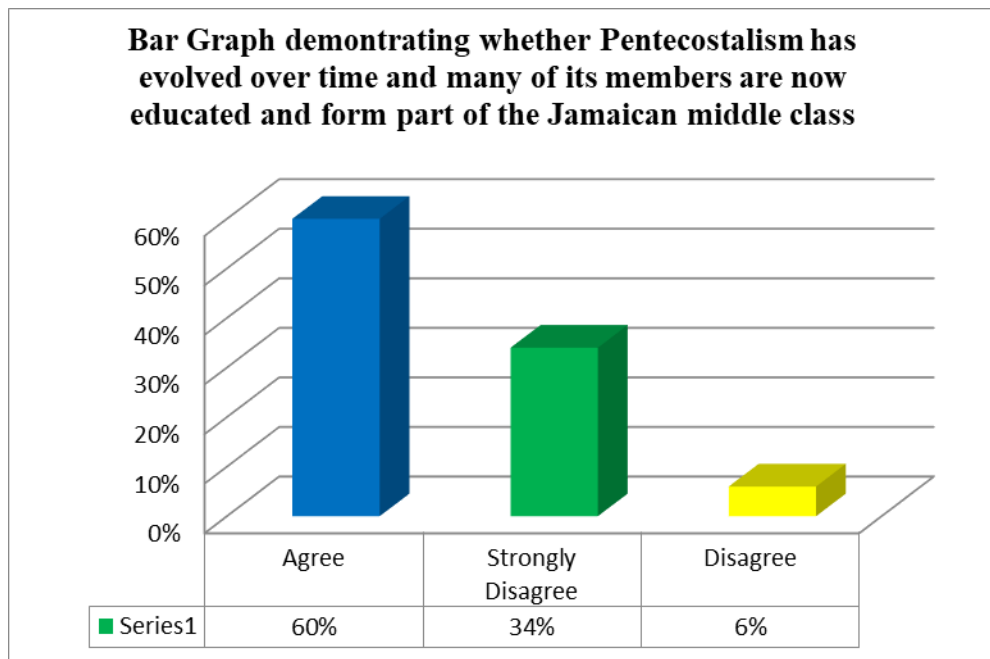


Figure 4.10: Percentage Response to Question 13

In response to question 14, see figure 4.11. Pentecostalism is an African movement with American influences while Revivalism is an African movement with Jamaican influence. Of the respondents, 54% strongly agree that both Pentecostalism and Revivalism are African movements with American and Jamaican influences respectively; another 20% agree while 14% disagree. By contrast, 6% of respondents strongly disagree and 6% are neutral. In keeping with scholarly views most respondents strongly believe that both Pentecostalism and Revivalism are African movements with indigenous influences.

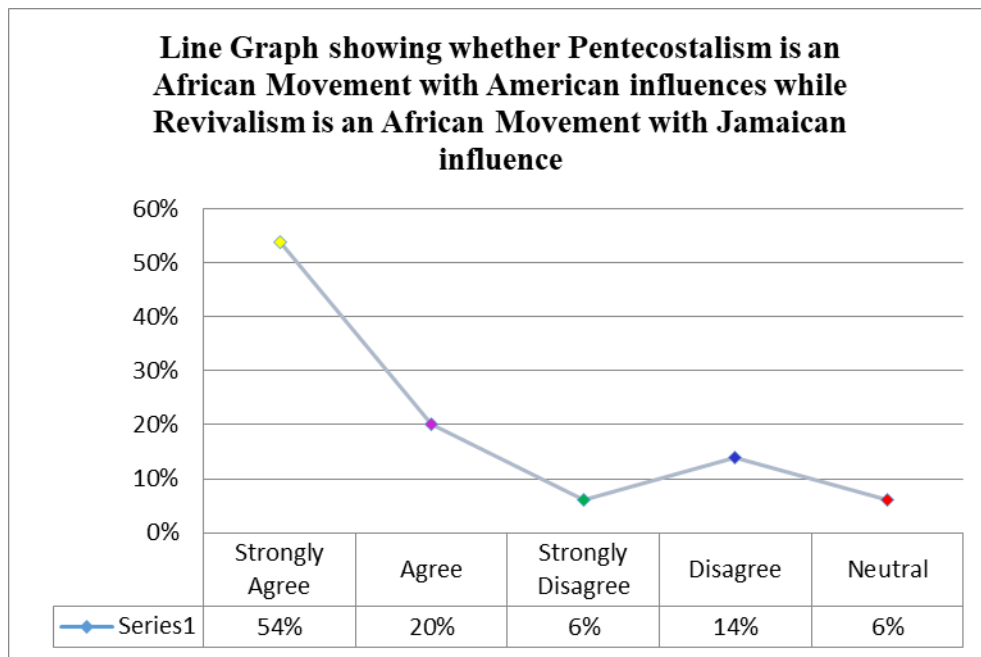


Figure 4.11: Percentage Response to Question 14

In response to question 15, see figure 4.12. Revivalism allows smoking and drinking of alcohol as a normal practice. Do you agree with this practice? It is interesting to note that 74% of respondents do not endorse the practice of smoking and drinking that is done by some Revivalists; 14% strongly agree, 6% disagree, and another 6% are neutral. It is clear that most Pentecostals and Revivalists are strongly opposed to Christians smoking and drinking.

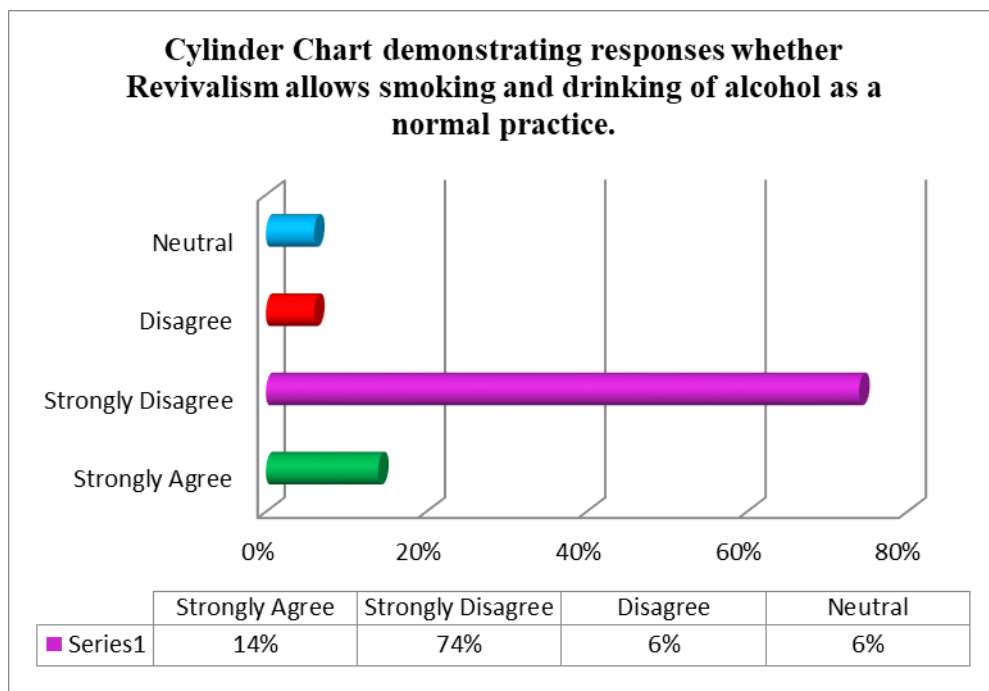


Figure 4.12: Percentage Response to Question 15

Table 4:5: Major Question 4, Are Revivalist Churches Being Led by the Holy Spirit or by some other god, angels, and spirit?

Items	Responses
8. Should Pentecostals be critical of Revivalists although they are serving the same God in addition to angels and spirits?	Agree, Strongly Agree, Disagree, Strongly Disagree, Neutral
9. Revivalist leaders who offer healing are operating in their spiritual gifts given to them by God.	Agree, Strongly Agree, Disagree, Strongly Disagree, Neutral
11. Members of Pentecostalism and Revivalism speak in tongues; hence they are empowered by the same Spirit.	Agree, Strongly Agree, Disagree Strongly Disagree, Neutral

In response to question 8, see figure 4.13. Should Pentecostals be critical of Revivalists although they are serving the same God in addition to angels and spirits? The responses to this question are almost distributed evenly: 27% agree with another 20% strongly agreeing. However, 27% strongly disagree, while 20% are neutral and 6% disagree. Respondents are very cautious about their response as it relates to matters of the Spirit. The researcher is conscious of the fact that both movements allow a free flow of the Spirit and so persons are not sure as spiritual manifestations are many and varied.

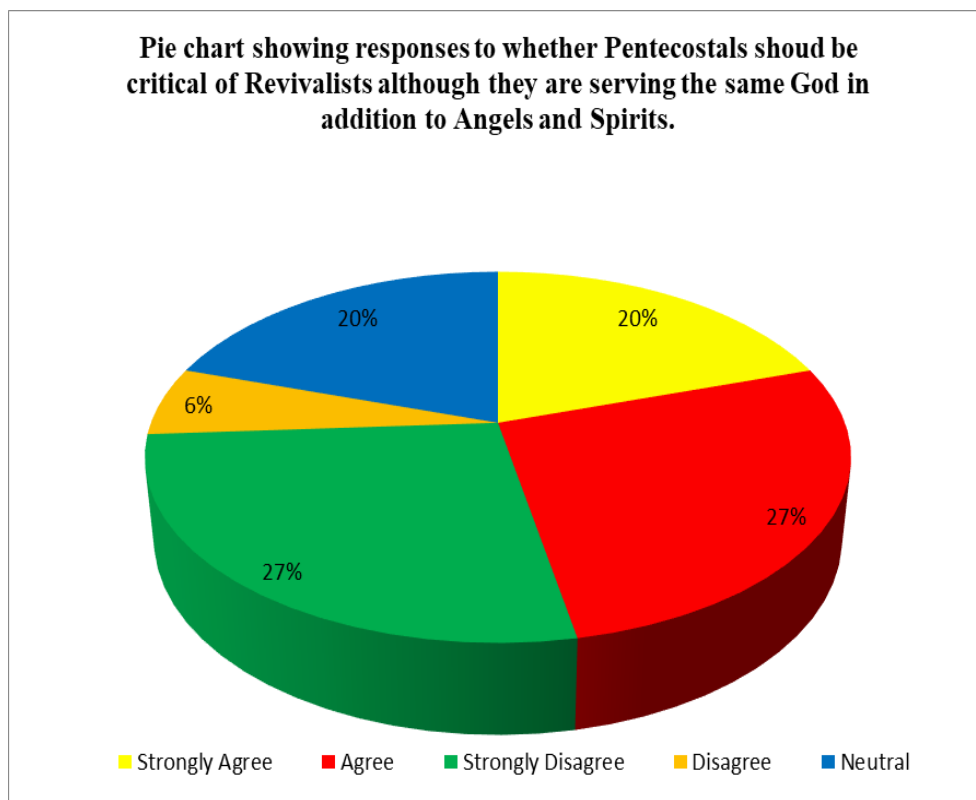


Figure 4.13: Percentage Response to Question 8

In response to question 9, see figure 4.14. Revivalist leaders who offer healing are operating in their spiritual gifts given to them by God. Most of the respondents to

this question are neutral, accounting for 40% of the responses; 27% strongly disagree, 21% strongly agree, 6% agree, and another 6% disagree. It appears as if respondents are not sure of the Revivalists' source of power so they prefer to remain neutral.

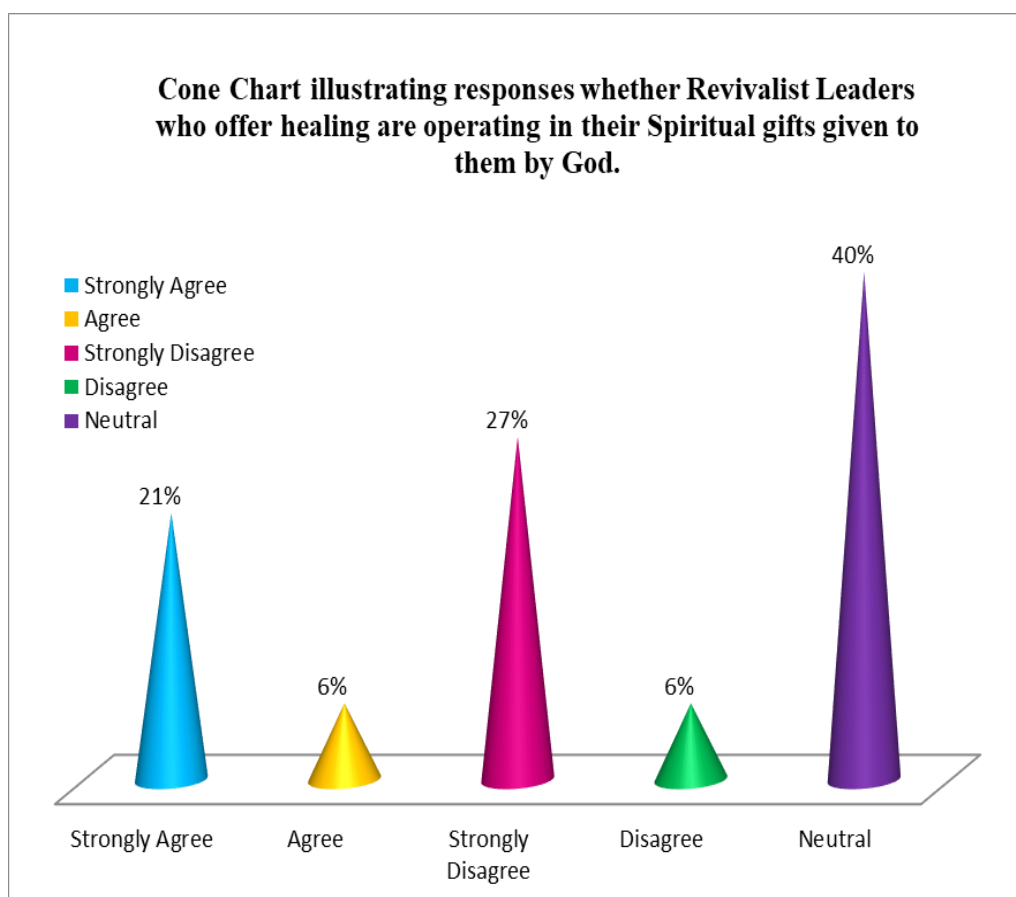


Figure 4.14: Percentage Response to Question 9

In response to question 11, see figure 4.15. Members of Pentecostalism and Revivalism speak in tongues; hence they are empowered by the same Spirit. Based on the responses gleaned, 40% strongly agree, 13% agree, 27% strongly disagreed, and 20% disagreed. Most respondents seem to agree that both Revivalism and Pentecostalism are empowered by the same Spirit. God is no respecter of persons; whoever seeks to be empowered by his Spirit God will yield to their request.

Pie Chart showing responses whether Members of Pentecostalism and Revivalism speak in tongues, hence they are empowered by the same Spirit

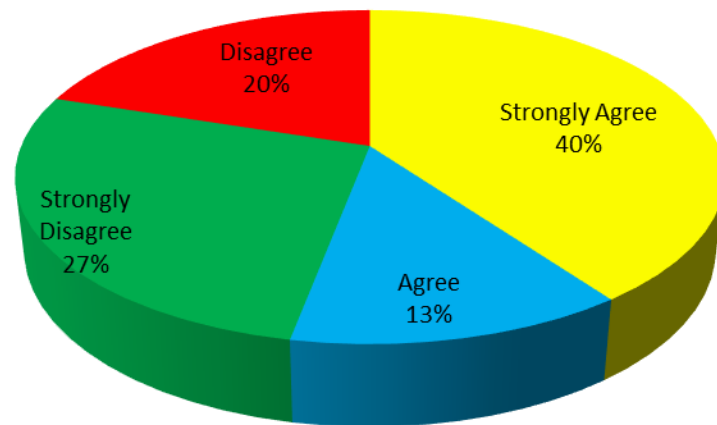


Figure 4.15: Percentage Response to Question 11

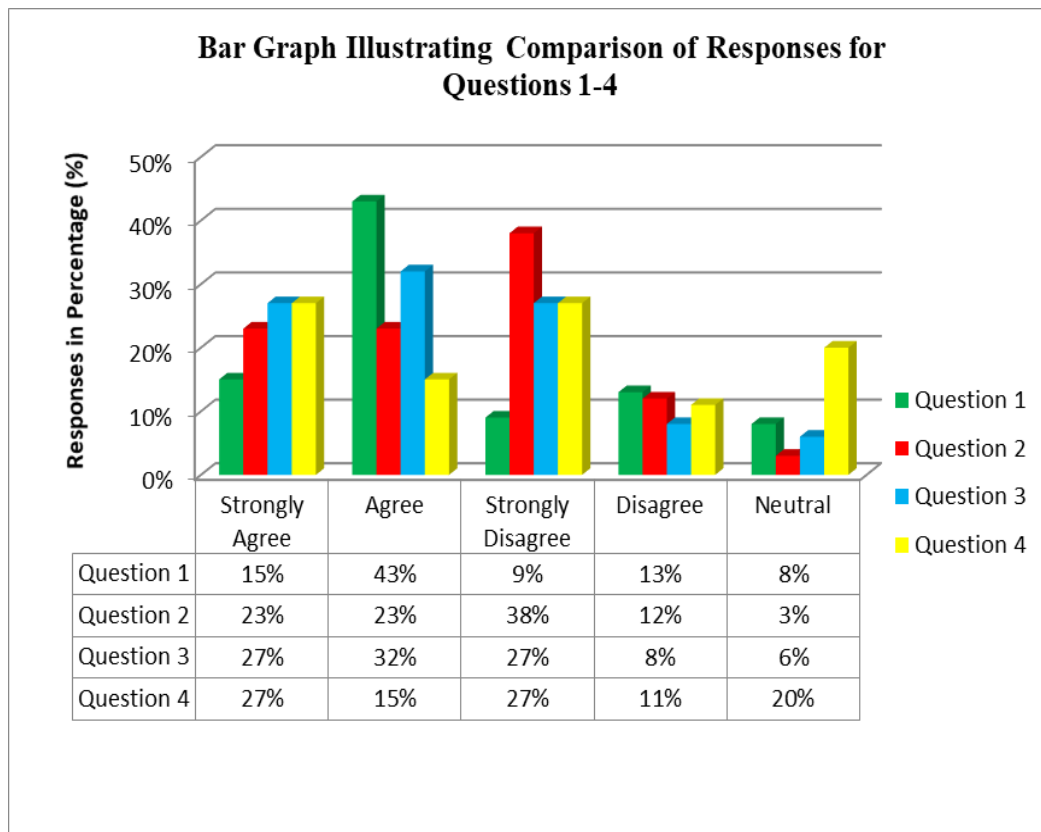


Figure 4.16: Comparison of Percentage Responses to Major Questions

Focus Group Report

In addition to quantitative research, qualitative research was done.

Interview Questions for Pastors and Members

Why did you decide to become a Revivalist or Pentecostal pastor or minister?

The responses to that question set the tone for the group discussion that was moderated by a Pentecostal and a Revivalist pastor. One Pentecostal pastor commented that he was called by God at an early age and his calling was endorsed by his pastor. Two Revivalist ministers commented that the ministry was handed down to them by their parents, who were Revivalist leaders. Their parents passed on the Call to them like Elijah and Elisha so they were given the gift of Ministry. Most of the Pentecostal pastors commented that they were called by God to ministry and then attended Bible college. The Revivalists, by contrast, scoffed at theological training and proudly spoke about their gift or anointing to minister. They said once they have the Spirit they are inspired by the Holy Spirit and an assigned angel or angels.

What are the basic beliefs and practices of your denomination?

Five of the Pentecostal ministers spoke of their church's Statement of Faith which outlines their doctrinal beliefs and practices. All were Trinitarian in the group; there were no oneness apostolic persons available for this discussion. The doctrines included repentance, justification, sanctification, and baptism in the Holy Spirit with the evidence of speaking in tongues. There was much emphasis on divine healing and the expectation of the second return of our Lord and Savior Jesus Christ. The Revivalists commented that their only source of doctrine is the Bible and any other document used would be adding to Scripture. This led to an interesting discussion

which again confirmed the Revivalist opposition to theological training. The basic beliefs of the Revivalists were healing through water baptism, which symbolizes cleansing and the acceptance of salvation. When that is done, the Holy Spirit will enter the individual and make them right.

What are the differences and similarities between Pentecostalism and Revivalism?

Pentecostals were quick to point out that they are different from Revivalism because they are a part of an established denomination which subscribe to systematic theology, and they worship the Trinity (Father, Son, and Holy Spirit) and endorse the death, burial, and resurrection of Jesus Christ.

Revivalism subscribes to the Trinity in addition to angels and ancestral spirits. The Pentecostal ministers commented that God alone should be worshipped, but the Revivalists commented that God still uses angels and ancestral spirits as a part of his work as in Bible days; hence they were assigned angels to complete different tasks. This segment of the discussion addresses my thesis-project, as it relates to the difference in the theology of both movements. Clearly Pentecostalism serves the Triune God; Revivalism serves a pantheon of gods to include ancestral spirits.

Do you believe in divine healing or a Revivalist healer?

One of the high points of Revivalism is healing; they operate on the belief that the world is sick because of sin and everyone needs healing. The Revivalist ministers pointed out that God is not on earth, so he has appointed them as healers to heal the sick and dying. They said that they were specially gifted by God to heal using plants, oils, and herbs, for the book of Revelation said that the herbs were for the healing of

the nation. This conversation clearly confirms much of the research and once again confirms the sharp difference in the theology of both movements even though their worship style is similar. The Pentecostals made a strong case for divine healing which comes about through the atonement of Jesus Christ. They pointed out that Jesus is the only healer and Christians can access that healing through the atonement.

Do you believe in the prophetic/apostolic ministry as being manifested in deliverance ministries today?

The Revivalist ministers were quick to point out that the prophetic/apostolic ministry is fairly new to Pentecostalism because some Pentecostals still have not bought into the prophetic. It is a fact that there is division in Pentecostalism as it relates to the prophetic/deliverance ministry in some churches. This has led to splits, breakaways, and schisms in some denominations. The Revivalists continued that they were the real prophets who could interpret dreams and visions and foretell happenings in people's lives. They then suggested that because not much prophesying takes place in Pentecostal circles, that is why even Pentecostals turn to them for healing and deliverance. At this point it appeared as if a debate was taking place, but the Pentecostal pastors maintained that they embraced the prophetic through the power of the Holy Spirit who teaches all things.

Would you consider all the practices of Revivalism as biblical and theological? If yes, explain.

The Revivalists smiled and proceeded to explain that all their practices are biblical because everything they do can be found in the Bible. They explained that their practices are based on the Old Testament, which records the shedding of blood

for sacrifices. They still practice animal sacrifices because the spirits and angels who work with them require these sacrifices. The Pentecostals responded by saying that all the sacrifices were abolished with the shedding of Jesus' blood on the cross. They quoted not all the blood of lambs and bullocks could give the guilty conscience peace. While the Revivalists claim that all their practices are scriptural and biblical, the Pentecostals claim that the Revivalists were taking the Scripture out of context. From the researcher's perspective, the low level of literacy and lack of theological training among Revivalists accounts for the sharp divide in the theology of both movements.

Are there any obvious similarities between Pentecostalism and Revivalism?

The moderators decided that it was time to look at the similarities between both movements because so many differences were highlighted in the discussion.

They both accept the Bible as the inerrant Word of God, and it is the basis on which their faith stands.

Both movements believe in water baptism by immersion; however, it has different meaning to both groups.

The Holy Spirit stands at the center of both movements, and communication with him is important for spiritual growth and development.

Finally, both groups are very strong on healing. Pentecostalism, however, emphasizes divine healing while Revivalism promotes the faith healer.

This was the final question posed to the group, and the moderators had the final comments. They both agreed that that it was an eye-opening discussion as they all learned more about each other's faith and cleared up some misunderstandings.

Conclusion

This research was driven by four major questions with a survey instrument consisting of fifteen items. Twenty questionnaires were distributed, but only fifteen were returned. The responses were tabulated under five categories (strongly agree, agree, strongly disagree, disagree, and neutral). Respondents were chosen from different Pentecostal denominations and Revivalist groups respectively. The response to each question is represented in percentage responses in a graph. Based on the responses, 60% of Jamaicans believe that Pentecostalism and Revivalism are very similar in theology.

Overall the focus group accomplished what it was designed to do. There was in-depth assessment of the factors related to the research problem under study. More was explained that could not be obtained through the survey. The researcher took notes and recorded the interaction (permission was given to record). Much of the discussion cemented the information that was gleaned in the foregoing chapters of the research.

During the deliberations there were tense moments as each group defended its belief and practices. The Revivalist also used the opportunity to clear up misconceptions about their faith. With all the answers given in the survey, the focus group was able to speak exactly to the research problem and therefore augment the findings.

The moderators were gracious in accommodating diversity of opinions. They steered the questions so that everyone participated without giving yes and no answers, also showing respect for each other's faith and thus allowing the researcher to gather valid data for this research. The focus group provided a wealth of information, clarification, and a motivation to keep the dialogue open as it relates to the research.

CHAPTER FIVE

SUMMARY OF FINDINGS

The findings of the research presented in chapter 4 seek to address the problem of confusion between the theology and practices of Pentecostalism and Revivalism. Hence, the researcher undertook the task of comparing and contrasting the theology and practices of Pentecostalism and Revivalism in Jamaica. Four major questions were used to drive this research, and the findings will be summarized, analysed, and presented in this chapter.

Analysis of Chapter 4

In response to major question 1, Do Pentecostalism and Revivalism share a similar theology as it relates to their spirituality, 55% of the respondents agree that Pentecostalism and Revivalism share a similar theology. This confirms the research problem: most Jamaicans believe that Pentecostalism and Revivalism share a similar theology. This false perception is being perpetuated because both movements have a similar mode of worship. However, when the theology of both movements is examined there are sharp differences. It is interesting to note that 15% strongly agree with the statement, but 15% also strongly disagreed. This highlighted the level of confusion that exists in the society regarding these two movements. The findings also showed that 12% disagree and 8% are neutral. Overall, when strongly agree and those that agree are combined, it accounted for 70% of the respondents who thought that both movements shared similar theology.

This false perception and ultimate confusion concerning the theology of both movements is fueled by the fact that the research has shown that Revivalism has no

statement of Faith and the movement does not embrace theological training; these are hidden factors that the general population is not aware of, so they judge based on the outward manifestations or practices.

The literacy level of most Revivalists is still very low, and they claim that the Bible is the only written material that they need. Approximately three decades ago, Pentecostalism had a similar mode of thought regarding theological training, but that has changed with the exposure to academic and theological training of its leaders.

In addition to that, the membership changed to reflect educated middle-class members in society, and this led to formal leadership training. Most Pentecostal denominations require their ministers to attend Bible colleges or theological colleges before they can be qualified for ordination. This has come with a lot of positive benefits for Pentecostalism in Jamaica because third- and fourth-generation Pentecostals are more educated than their parents and so after college they return to their congregations with many expectations for their pastors. These ministers are now challenged to upgrade their level of education in order to be in a position to be able to minister to their congregants. There have been cases where college graduates have left their traditional Pentecostal churches for other charismatic groups because of the low academic level of the pastor.

Revivalists, by contrast, do not subscribe to systematic theology or any form of theological training or have a documented statement of faith. It should be noted that the average observer of Pentecostalism and Revivalism would believe that they are one and the same because the worship mode is similar, but this research proves otherwise. Even though both movements may carry out practices like water baptism and administer healing to the sick, the theology behind these practices is different.

Most Pentecostals in Jamaican society are opposed to being compared with Revivalists. Hence these Pentecostals will be happy with this research making the point that there is a sharp contrast between their theology and that of Revivalism.

With regards to major question 2, which asked, Should Christians visit Revival churches to access healing? the responses from this question revealed that 38% of respondents strongly disagreed that Christians should not visit Revivalist leaders for healing, while an alarming 46% of the respondents agreed that Christians can go based on the perception that the two movements are the same; using the Bible as their guide, and so the difference was not noted.

This confirmed that half of the population believes that both movements are all godly people offering healing. As the researcher found, there is documented evidence that some practices of the Revivalists are not biblical because of the use of candles, blood, oil, and animal sacrifice along with worship of angels and spirits. Some of these rituals border on rituals that resemble witchcraft. In addition, there is spirit possession of members and communication with their dead ancestors. These practices can be traced to traditional forms of African ancestral worship, where the spirits of the dead are invoked in order to seek advice from them.

Pentecostalism strongly forbids its members from attending a Revivalist church to seek healing, as they teach healing only through the atonement of Jesus Christ. Jesus' death, burial, and resurrection secure healing for the saint. Healing then comes through the prayer and faith of the believer. Pentecostals are taught that the salvation package offers healing, deliverance, and restoration for the believer in Christ. Most Pentecostal preachers in Jamaica continue to preach against going to a Revivalist healer for any form of healing. This is seen as a lack of faith in God and surrendering one's self to idols. Pentecostals who visit a Revivalist healer for healing

or palm reading are strongly reprimanded by their pastors and are described as “faithless Israelites who are seeking help from Egyptians.”

It should be noted that there is a new phenomenon that is affecting Pentecostalism in Jamaica as it relates to the ministry of healing. Over the past ten years there is a new wave of ministries called “deliverance ministries” that specialize in offering healing and deliverance to just about anyone who needs such ministry. The history has shown that the operators of these ministries are former members of traditional Pentecostal churches. When these deliverance ministries are closely examined, one finds they developed out of schisms in the former church because of leadership challenges; or a leader claims he was anointed by the Holy Spirit to start a deliverance ministry. This is a growing trend in Pentecostal circles in Jamaica and has become a worrying concern for many.

These so-called deliverance or independent ministries attract large crowds because they focus on signs, wonders, and miracles. Many persons claim to be delivered from sickness, demonic spells, and witchcraft. Many have received salvation in these Spirit-filled dynamic services. However the churches out of which these ministries grew are often depleted of members. Ministers or groups who leave most times classical Pentecostal churches and adapt practices of radical charismatic groups often deplete their former churches of members. This is sometimes described as a “split or break-away group.” Initially they are looked at with much suspicion; however, over time they gain acceptance.

Some of these groups claim to have higher light, new vision, or special anointing which their former pastor did not have; hence their former pastor refuses to embrace or acknowledge their ministry. They claim that they will be stifled if they remain under a ministry that does not recognize their calling. The criticism about

these deliverance or independent ministries is that the leaders of these ministries refuse to wait their turn to be ushered in by their churches. There are those who refuse to submit to leadership and guidance from their bishops and overseers; hence they gather a group and start a ministry, thus misusing the gift that God has given to them. Others are accused of using their calling to make money for personal gain in the kingdom of God. Some of these deliverance or independent ministries try to mimic the behavior of many televangelists who they watch daily on the American cable networks that are transmitted in Jamaica. One of the high point of these ministries is the preaching and promotion of the “prosperity gospel.”

The third major question of this research asked whether Pentecostalism and Revivalism share a similar African heritage. The data have shown that 32% of respondents agree that both movements share a similar African heritage. In addition to that, 27% strongly agree with this statement, but 27% strongly disagree while 8% disagree and 4% are neutral. When the percentages for agree and strongly agree are combined, 59% of respondents seem to agree that Pentecostalism and Revivalism have a similar African connection.

This substantiates the research of many scholars who endorse the point that Revivalism and Pentecostalism are both movements from Africa. This combined 59% could be as a result of the manifestation of both movements, which involve drumming, singing, dancing, speaking in tongues, interpretation of dreams, and prophetic utterances. Once again this speaks to the research question which seeks to compare and contrast the theology of both movements. It is clear that almost 60% of respondents are unaware of the difference in theology because both movements appear similar.

It should be noted that the Jamaican census revealed that 95% of the Jamaican population are of African descent, as this is a former slave society. The ancestors were brought to Jamaica as slaves from the early 1400s; however, after slavery was abolished in 1838 the former slaves developed their own indigenous religion due to the fact that they could not attend the church of their slave masters. African peoples are deeply religious by nature, and in some instances polytheistic, and so they were able to blend elements of African ancestral worship with rituals from Christianity. Today this is known in theological circles as syncretism, in which elements from more than one religion are combined to form a sect. Revivalism then is a combination of African and Christian rituals which was developed in Jamaica locally.

Similar to Revivalism, Pentecostalism also has African heritage; however, the movement has very strong American influence almost to the exclusion of the African element. In the Jamaican context adherents to Pentecostalism view Revivalism as a lesser movement because the leaders and members are from the working class in the society. Pentecostalism has evolved over time, with its members moving up the social ladder from the working class to the middle class. The interesting point to note is that Pentecostalism has a strong American influence. The Jamaican Pentecostal movement started locally with former leaders of the Native Baptist Movement, who came out of the English Baptists who denied local leaders ministry positions. American Pentecostals connected with the local groups and gave them some amount of training and ministerial credentials. They were also incorporated and given international recognition.

Pentecostalism in Jamaica is seen by many as a Jamaican movement which is heavily influenced by America; to a large extent this is true and can be substantiated by history. The early fathers of Pentecostalism in Jamaica started out as local

ministers but later connected with American Pentecostal groups which incorporated them by giving them some amount of training, ordination, and ministerial credentials. Most Pentecostal denominations in Jamaica have their international headquarters in the United States. The major Pentecostal denominations on the island are the Church of God and the Church of God of Prophecy, which both have their headquarters in Cleveland, Tennessee. There are several other Church of God groups with their headquarters in the United States.

Other Pentecostal groups with headquarters in the United States are the Open Bible Standard churches, International Church of the Four Square Gospel, and several Oneness Apostolic groups. These are just a few examples to show the heavy American influence on Pentecostalism in Jamaica. There are those nationalistic Jamaicans who are often critical of Pentecostalism, describing it as a mild form of American imperialism. Church doctrines are discussed by conferences and assemblies in America and handed down to these churches in Jamaica. The ministers often attend these American gatherings and return practicing American culture in Jamaica. This is reflected in the style of worship, American praise and worship songs, mode of dress, preaching accent, and church décor to include American padded pews. Many sociologists have argued that Jamaican Pentecostalism is an extension of American culture.

Apart from biblical and doctrinal practices the American Pentecostals invest heavily in Jamaican Pentecostalism. This is seen where some Pentecostal churches are beneficiaries of medical mission teams from America. These groups often bring teams of medical missionaries—doctors, nurses, and dentists—to conduct health fairs and medical check-ups on sick Jamaicans. Some Pentecostal denominations conduct summer youth camps to train Jamaican youths in Christian doctrines and teach the

valuable and relevant knowledge skills and attitude. These camps are generally sponsored by the American counterparts.

America as a country is known globally for its generosity and good will. This is also manifested in some Pentecostal churches receiving help with the construction of their church buildings. This American help has lifted the status of Pentecostalism, as the buildings are more modern with state-of-the-art equipment donated by their American brothers and sisters. The Pentecostal churches in America continue to partner locally with the Jamaican Pentecostals to send thousands of barrels annually containing food, clothing, and equipment to their Jamaican brothers and sisters. This is highly appreciated and is a characteristic of the love of God that Pentecostals often sing about in their churches. It is a testimony of the Jehovah Jireh that they serve and continue to preach about; he is a God of divine providence.

Due to the heavy American influence over the many decades, there are about two generations of Pentecostals who are unaware of their African heritage. This is the group who represent the 27% of respondents who strongly disagree with the statement concerning the African heritage. It should be noted that this group of Jamaicans is unaware of the African roots of Pentecostalism. Efforts should then be made to increase their awareness to develop an appreciation of their heritage. This lack of awareness is due to the fact that both Africans and traditional Pentecostals did not document enough of their heritage, culture, and theology. Historically the members of both groups, being former slaves, have had low levels of literacy due to lack of educational opportunities.

The fourth major question in this research asked whether Revival churches are being led by God, angels, or other spirits. The research has shown that 27% of respondents strongly agree with this statement while 15% agree. This means that in

addition to worshipping God there is also the worship of angels and other spirits. These practices are in sharp contrast to Pentecostal theology, as the worship of angels, prophets, and other spirits is seen as idolatry in Pentecostal circles. Revivalists, however, see God as Creator, Jesus as Healer, and the Holy Spirit as Protector. They also claimed that Jesus is assisted by angels, prophets, and other spirits who are assigned to each member of the Revival church.

Pentecostalism worships God as expressed in the Trinity; that is, the Father, Son, and Holy Spirit. It must be noted that not all Pentecostals are Trinitarian, as some are of the Oneness Pentecostal faith popularly called “Jesus Only.” Of the respondents, 15% agree that Revival churches are being led by God along with angels and spirits; when the 27% and 15% are combined that adds up to 42% of respondents who endorsed the question. The data have shown that 22% of respondents strongly disagree that Revivalists are led by God or the Holy Spirit. This is a reflection of the suspicion with which many view the Revivalist movement, and so they are not convinced that the Holy Spirit is at work when their religious manifestation are observed and the rituals do not line up with the Scriptures. An alarming 20% of respondents are neutral. This is the highest neutral response that has been tabulated for any question. This means that 20% of respondents are not sure as to who Revivalists are worshipping, whether it be God, angels, or spirits. It should be pointed out that a significant 20% neutral response is a reflection of the ambivalence concerning the role of the Holy Spirit. Respondents seem unsure as to how to respond. In addition, they do not want to come across as being judgmental as it relates to a religious movement.

As a Christian, one should not be afraid to examine the religious practice of any denomination to test and see if those practices line up with the Word of God and

can be defended in Scriptures. Based on this research, many of the practices of Revivalism are not biblical, and many people are confused because some of the rituals (baptism) appear similar to those of a regular church. When these practices are examined closely, they are demonic, idolatrous, and reflect practices of witchcraft. This can be very deceptive to someone who is not grounded in the faith, especially if they are desperate for healing or other means of spiritual help.

This question about the role of the Holy Spirit is significant for Pentecostals because of the importance of the Holy Spirit in the life of a Pentecostal believer. While both movements practice Spirit possession, Revivalists are possessed with African ancestral spirits and Pentecostals claim to be filled with the Holy Spirit. Once again, when the doctrine of spirit baptism is compared in both movements there is a sharp contrast. The Holy Spirit does the work of Christ on earth. Unlike the Revivalist, the Pentecostal believes in total submission to the Holy Spirit. The Spirit of truth, as he is called, will guide you into all truth and bring all things to the remembrance of the saints. The people of God do not need assistance from angels, biblical prophets, or ancestral spirits. The Holy Spirit will do his work of redemption and restoration and bring peace and contentment in the life of the believer.

Recommendations

The findings from the research have been presented and relevant recommendations will be made as it relates to both Pentecostalism and Revivalism. This is of critical importance because Pentecostalism is the second largest church group in Jamaican society. The members then must be fully educated and informed about the faith that they practice daily.

1. The perception that Pentecostalism and Revivalism share a similar theology must be changed in order to avoid confusion and deception among Christians and unsaved persons. Pentecostalism must embark on an aggressive Christian education program to inform its members and the wider society about its beliefs and practices which encapsulate its theology. When members of Pentecostalism are fully educated about the practices of Revivalism and African ancestral worship, they will not be tempted to seek spiritual help from any movement that is involved in questionable practices that are not in keeping with the Bible. There are times when Revivalist practitioners create conflict among family members and neighbors by accusing people of placing curses and spells on each other. These false prophetic utterances can leave folks feeling angry, bitter, and hurt. Pentecostalism must return to the basic tenets of the fourfold gospel: Jesus Christ is Savior, Sanctifier, Healer, and soon-coming King.

2. All Pentecostal churches must continue to teach and preach about healing in their churches. Every effort should be made to remind Christians that when a believer falls ill, the first order of business is to request divine healing from the Lord. Jesus was deliberate in his healing ministry and declared his power over sickness wherever he went. Christians must be reminded at all times that healing should only be sought from Jesus Christ who is the ultimate Healer.

Every other person who presents himself as a healer is a counterfeit and charlatan. All Christians must recognize the power of healing that can be accessed in the atonement of Jesus brought about through the death, burial, and resurrection of Jesus. It is strongly recommended that Christians should seek healing based on the instructions of James 5:14-15: "Is any among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the sick and the Lord will raise him up. And if he has committed sins, he will be forgiven." When the child of God follows this biblical command and activates his faith, healing will be accomplished. Christians should not go to Revival churches to get baths, remove curses, and do palm or tea-leaf reading.

3. Pentecostalism as a movement should continue to celebrate and educate the black community about the contribution of black Pentecostal pioneers and leaders who have made their contribution to the movement globally. The life of William Seymour of the Azusa Street Revival and Pandita Ramabi of India should be used as motivation to educate black Christian leaders. Other leaders such as Bishop R. C. Smith, the first Jamaican overseer of the Church of God of Prophecy, Jamaica, and Bishop Dr. Delrose Walters, female bishop of The Pentecostal City Mission Church, should be celebrated as outstanding Jamaican leaders. Based on the responses in the research, more than 27% Jamaicans are unaware of the contribution of African roots to Pentecostalism. This lack of awareness can be overcome only by means of education and the development of Pentecostal scholars who will do further research and document their findings.

4. Having completed this research, it has been discovered that there is no college or university in Jamaica that has a faculty set up for Pentecostal research or

studies. It is ironic to note that Pentecostalism is the second largest and fastest growing Christian movement in Jamaica, and there is no official faculty where information can be accessed about the movement. It is strongly recommended that a Jamaican Centre of Pentecostal Studies be established. This could be initiated by the coming together of Pentecostal scholars, theologians, and pastors to form such an organization.

All efforts must be made to document as much as possible about the movement for future generations. The purpose of this center would be to facilitate research, lectures, and scholarly discourse about Pentecostalism. This could take the form of a museum and library preserving every aspect of Pentecostal heritage and culture for present and future generations. This is critical because during this research I found there were not many Jamaican Pentecostal writers. Most of those who wrote were either foreigners or non-Pentecostals with an interest in the movement.

The Jamaican Centre of Pentecostal Studies could be organized by COGOP in association with the doctor of ministry faculty in Jamaica. This could be initiated as part of the New Covenant Bible Institute, where there needs to be a course taught on Pentecostalism in Jamaica. This should cover the History to include the growth and development of Pentecostalism in Jamaica over the last century. The museum would research Pentecostal material culture, including artifacts, books, and musical instruments used over time. In addition there could be a picture gallery of the pioneer leaders. This museum could also be a source of income as tours could be organized to educate members and the wider public. The museum could be registered with the Government of Jamaica Ministry of Tourism as part of a new thrust of heritage tourism.

5. It is recommended that the leaders of Revivalism make every effort to improve their level of literacy and by extension engage their young leaders in biblical and theological training. They still operate under the notion that all they need is the Bible; hence they need no training because they are operating based on a special gift from God. However, due to low literacy levels, many of them are unable to read and interpret the Scriptures. This further leads to misinterpretation of the Scriptures and taking Scriptures out of context. If Revivalism is to survive in Jamaica there has to be a deliberate effort to introduce training to its younger leaders. There is, however, a reluctance to engage in training which is due to a fear of exposure to the weaknesses of the movement.

6. The Pentecostal movement around the world is being called upon to return to its distinctive, that is, the Baptism in the Holy Spirit with the evidence of speaking in tongues. This should be done by preaching, teaching, and living in the power of the Holy Spirit. Due to renewed interest in the occult, there is a need for a greater manifestation of the power of the Holy Spirit. It is going to require signs, wonders, and miracles from the Holy Spirit to stop hungry souls from going to Revivalists and other cultic practitioners for healing, deliverance, and restoration. This is a call for all Pentecostal churches to seek spiritual renewal in order to defeat the forces of darkness and wage spiritual warfare.

There has to be a deliberate effort to teach new members and older mature ones as well about the importance of the baptism in the Holy Spirit with the evidence of speaking in tongues. The researcher has realized that based on the study and the administration of the questionnaires this is a concern for older Pentecostals. They are concerned about the fact that present-day Pentecostal preachers do not preach enough about the baptism in the Holy Spirit; in addition to that persons must be invited to

tarry for the Holy Spirit as was done in the book of Acts. When this is brought back as a focal point in the churches there will be the renewal that is badly needed in the churches today.

In addition to the teaching about the Baptism in the Holy Spirit in a global context, there is urgent need for Spiritual discernment as well. Discernment is the ability to sense and listen to the Holy Spirit for guidance and direction in making decisions. The manifestation of the Holy Spirit is often misunderstood by many hence there is the need for discernment; that is the ability to test the Spirit to see if the manifestation lines up with the word of God. Where there is a lack of discernment in the church it sometimes lead to schism which is one of the weaknesses of Pentecostalism. The church is therefore called to teach its members to flow in spiritual discernment as a critical element of growth and development.

7. It is strongly recommended that Pentecostalism in Jamaica place more emphasis on the matter of social justice. It is ironic that the bulk of the members of Pentecostalism are from the masses of the poor and underprivileged in the society; yet this segment of Christianity has not done enough to help its members. Pentecostalism must examine its theology to reflect the attitude of Jesus to the poor.

Traditionally Pentecostalism is driven by the fourfold gospel: that is, they are saved, sanctified, filled with the Holy Spirit, anticipating the second return of Jesus Christ. Due to this theology the movement has always had an other-world focus at the expense of the present world. Not much emphasis is placed on issues like poverty, crime, and HIV/AIDS, to name a few. Pentecostals tend to accept the status quo and do little or nothing about present political, economic, and social conditions because they will soon die and be off to heaven or Jesus will soon return to free them of earthly misery.

It should be noted, however, that there has been a positive change in recent times in some Pentecostal groups; this is seen in them initiating projects and collaborating with other charitable organizations. This is not enough, as the church must be reminded that it is the voice of God in the nation and the watchman on the wall declaring and preserving justice. The Pentecostal movement in Jamaica is being called upon to get out of the four walls and be engaged in their communities defending the poor and vulnerable. The church must occupy every sphere of society until he comes.

Conclusion

The researcher wishes to remind readers of the statement of the problem in this research, which seeks to address the problem of confusion between the theology and practices of Pentecostalism and Revivalism in Jamaica. The researcher then set out to compare and contrast the theology and practices of Pentecostalism and Revivalism. The research has revealed that even though both movements appear similar in outward manifestations of singing, clapping, drumming, dancing, and shouting, there are sharp contrasts in the theology and practice which set them worlds apart.

In comparing and contrasting both movements it must be pointed out that Pentecostalism is a monotheistic faith, believing in one God (Jehovah) as expressed in the Trinity, Father, Son, and Holy Spirit. Pentecostalism is known for the emphasis it places on the role of the Holy Spirit in the life of the believer. This is important for spiritual empowerment of the believer living in this world and looking forward to the second return of Jesus Christ.

Acts 1:8 states, “But you shall receive power after that the Holy Ghost is come upon you and you shall be witnesses unto me in Jerusalem, Judea, Samaria and unto the uttermost part of the earth.” This is the main text used by most Pentecostals as they emphasize the doctrine of the baptism in the Holy Spirit. It should also be pointed out that there is a group of Pentecostals called Unitarian Pentecostals because they teach and preach that water baptism should be done only in the name of Jesus according to Acts 2:38: “repent and be baptized in the Name of Jesus every one of you and you shall receive the gift of the Holy Spirit.” The Oneness (Apostolic) Pentecostals are very dogmatic about baptism in the name of Jesus. They teach and preach that an individual cannot be saved unless that person is baptized in the name of Jesus. This doctrine has caused controversy and schism among Pentecostals which has created a split in the past. This group is still very strong in Jamaican Pentecostalism, and Oneness Pentecostals sometimes declare that they are the only true Pentecostals because they literally baptize according to Acts 2:38.

Pentecostals believe that the Holy Spirit is active today as he was in the early church when he came at Pentecost and baptized or filled all 120 persons after they waited for ten days in the upper room. “There came a sound from heaven and it filled the room where they were sitting and they all began to speak in other tongues as the Spirit gave them utterance.” It is this baptism that gives the believer power over sin, demons, and the forces of the devil.

The Pentecostal movement was given worldwide acclaim because of the Azusa Street Revival in Los Angeles, California. The revival lasted for three years under the leadership of William Seymour, an African American minister and Pentecostal pioneer and founder. God would use someone from a despised race to spark a movement which continues to affect the world. Persons from around the world

traveled to Los Angeles to receive as it was called their Pentecost. The fire of the revival spread to the Caribbean, and even some traditional churches started to experience the baptism in the Holy Spirit.

Revivalism, by contrast, worships and celebrates a pantheon of gods to include angels, biblical prophets, and African ancestors. God is seen as distant in the affairs of the world, and so he assigns each Revival member a guardian angel or a prophet to communicate with them. These practices are seen as idolatry in the eyes of Pentecostalism because worship belongs to God alone and no angel or prophet should share in God's glory.

This basic understanding of the theology sets the foundation for all other doctrines and beliefs. Revivalism has no statement of faith, and so they have an orality of liturgy. Traditionally most of its leaders could not read, and so a member who is articulate and reads well would be appointed as a reader. There are rituals performed that resemble the Communion; this include the spreading of a table decorated with fruits, vegetables, and alcoholic and non-alcoholic beverages. Revivalist members pay money to eat the food items from the table; then they celebrate and dance. This feast is done periodically as it is a means of dining with the angels hoping to be ultimately possessed by the angel.

While Pentecostalism is salvation-oriented and Jesus-centric, Revivalism focuses on the healing of the body to bring about cleansing from sin. This cleansing is further carried out with the use of oils, herbs, and special baths to ward off spells, sickness, and unclean spirits, thereby attracting angels. Pentecostalism practices divine healing, which is done only in the name of Jesus who is the Great Physician, Healer Deliver, and Restorer. This is done by the laying on of hands and the use of

consecrated olive oil to anoint the individual. The person is then instructed to release his or her faith by believing God and claiming his healing.

Both movements practice water baptism; however, the theology behind these baptisms is different. Revivalism carries out baptism as a means of physical cleansing which prepares the member for Spirit possession. They also engage in water rituals as a means of cleansing and healing. This is done by having mass baptisms along with massive healing services. Hundreds of people will gather at what are called healing springs to be healed of all kinds of diseases and by extension have their sins washed away. Pentecostalism practices water baptism as was instructed by Jesus in Matt 28:19-20, popularly referred to as the Great Commission. Water baptism is symbolic of the believer's new life in Christ reflecting spiritual cleansing or marking a change from a life of sin to a life of holiness becoming one with Christ.

Both movements are known for their emphasis on the Holy Spirit, Revivalism practices Spirit possession; which means members are encouraged to labor in the spirit to be possessed by Angels and other ancestral spirits. This is done by spending hours praying, singing, dancing, shouting, and tramping (moving around in a circular manner) until the member passes out into myal (a state of being possessed by the ancestors in a trance). This experience of falling in a trance could continue for up to three days. It is believed that the spirit could leave the individual's body and travel to Africa. The Revivalist then will remain in the trance until his human spirit is returned.

Pentecostalism teaches its members to tarry for the Holy Spirit when the 120 were all filled with the Holy Spirit and began to speak as the Spirit gave them utterance. This is utterance to speak the revealed things of God. The Holy Spirit releases different gifts to the believer: gifts of healing, miracles, and discernment. In addition to this there is the gift of prophecy, where members can flow in the prophetic

anointing, speaking as the oracle of God. The Spirit is a discerner of the thoughts and intents of the heart.

Finally it must be clearly stated that although Pentecostalism and Revivalism appear similar in outward manifestation of worship, this research has proven that their theology and practices have sharp contrasts as it relates to doctrines, and beliefs; hence they are diametrically opposed to each other.

APPENDIX A

RESEARCH QUESTIONNAIRE

This questionnaire is designed to glean information as the researcher seeks to compare and contrast the theology of Pentecostalism and Revivalism in Jamaica. The information you provide will be helpful for the researcher to identify the differences and similarities in the theology of both movements in order to avoid confusion. This is critical as both movements have similar manifestations in terms of their worship style. This study is being conducted by Franklyn Beckford in conjunction with the requirements of a Gordon-Conwell DMin thesis-project. Please be assured that all of your answers will be kept strictly confidential. The information that you provide will be presented only in summary form, in combination with the responses of other participants in this study. By completing this questionnaire you have given your consent that you are a voluntary participant in this study.

	Agree	Strongly Agree	Disagree	Strongly Disagree	Neutral
Pentecostalism and Revivalism are very similar in their outward manifestation of the Spirit.					
Both Pentecostalism and Revivalism are religious expressions which have their roots in Africa and appeal to the black masses.					
Traditional Pentecostal preachers are generally uneducated and are opposed to theological training.					
Traditional Revivalist leaders are generally uneducated and oppose					

training because they believe they are gifted by God.					
It is normal for Christians who are sick to seek prayers and deliverance from Revivalist churches.					
It is fine to use oils, burn candles, and throw curses at those who seek to hurt us returning the curse.					
Going to a Revival church is quite fine once you receive your healing.					
Should Pentecostals be critical of Revivalists although they are serving the same God in addition to angels and spirits?					
Revivalist leaders who offer healing are operating in their spiritual gifts given to them by God.					
Many Jamaicans still go to church on Sundays or Saturdays and then visit a Revivalist group for healing or palm reading to hear about their future.					
Members of Pentecostalism and Revivalism speak in tongues; hence they are empowered by the same spirit.					
Revivalism is a highly respected movement in the Jamaican society.					
Pentecostalism has evolved over time and many of its members are now educated and form part of the Jamaican middle class.					
Pentecostalism is an African movement with American influence while Revivalism is an					

African movement with Jamaican influence.					
Revivalism allows smoking and drinking alcohol as a normal practice. Do you agree with this practice?					

APPENDIX B

INTERVIEW QUESTIONS FOR PASTORS

1. Why did you decide to become a Revivalist/Pentecostal pastor or minister?
2. How long have you been a minister in your denomination?
3. What are the basic beliefs and practices of your denomination?
4. What are the differences and similarities between Pentecostalism and Revivalism?
5. Do you believe in divine healing or Revivalist healers?
6. Did you receive theological training to become a minister or you were appointed or selected by your denomination based on your leadership gift and calling?
7. Are you baptized in the Holy Spirit with the evidence of speaking in tongues?
8. Do you believe in the prophetic/apostolic ministry as being manifested in deliverance ministries today?
9. Do you believe that Revivalism play a significant role in the lives of Jamaicans?
10. Do you endorse Pentecostals who are members of their churches and then attended a Revival church to get healing from a Revivalist?
11. Would you consider all the practices of Revivalism as biblical? If yes, explain.
12. Is Revivalism recognized and treated with the same respect as other denominations in Jamaica?

APPENDIX C

QUESTIONS FOR FOCUS GROUP

1. Why did you decide to become a Revivalist or Pentecostal pastor?
2. What are the basic beliefs and practices of your denomination?
3. What are the differences and similarities between Revivalism and Pentecostalism?
4. Do you believe in divine healing or Revival healing?
5. Do you believe in the prophetic and apostolic ministry as being manifested in deliverance ministries today?
6. Would you consider all the practices of Revivalism as biblical and theological? If yes, explain.
7. Are there any obvious similarities between Pentecostalism and Revivalism?

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